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Educational Problems in China

Wei Yoen Tu

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EDUCATIONAL PROBLEMS IN CHINA

By

Wei Yoen Tu

A Thesis

Presented to the Faculty of the Graduate School
of Richmond University in partial fulfilment of
the Requirements for the degree of
Master of Science in Education

1945

P R E F A C E

For many centuries the Chinese had very little contact with outside world. Mountains, desert, and ocean were barriers which helped to protect the Chinese and their country from foreign invasions. Because of this isolation, China produced a civilization which is entirely different from others. The ancient Chinese civilization was so well established that it has survived, uninterrupted and not greatly changed to the present century. For a long time it was a great advantage to the Chinese to be shut away from the outside while the Occidentals were making steady progress. The progressive scientific knowledge and the genius of various inventions had greatly shortened the world distance and the barriers no longer help to isolate China. Soon the long isolated nation was in conflict with the modern progressive nations of the West. After a series of defeats, China had discovered the defects of her ancient civilization. A careful examination of the some of the basic and fundamental problems will reveal why China has been so retrogressive in various fields as compared with the Western countries. One of the fields is her educational problems, for which this paper

is intended.

The first chapter gives a general description of the ancient educational system in China. In the second chapter, a systematic development of the modern education from the latter part of the Manchu Dynasty to the present period is discussed. Various important religions and their influence on Chinese education are centered in the third chapter. The bulk of the fourth, on language, is an examination of Chinese neologisms on a new system. A general and brief social and political problems are contained in the fifth chapter and followed by some general suggestive educational objectives, derived from the above problems, in the final chapter.

From the first reform to the present war-time China, she has been undergoing a great change. China, with her vast territory and various types of population, did not change in uniformity, only those where Western influence has trodden made reforms. One must realize when we speak about modern China, it does not mean China as a whole, merely a certain part of it. Not all change is progress, but for good or evil, she is changing. The China of yesterday as compared with today's China is not alike. The social, economic, political and military transformation that is taking place is the result of a struggle between two great civilizations, East and West. The contest during the past century for China has been a

losing one and the result is still a mystery. But let us hope that if China is to become a progressive nation, as the Allied Nations wish, she must not make superficial reforms but attack problems down to the roots and ameliorate them.

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I. The Ancient System of Education in China.

The modern China begins with the exposing of herself from her long-continued seclusion into contact with the Occidental world. Her present condition has been shaped in large part by outside forces, the operation of which, in each case, has resulted in a modification of ancient cultures and long established and firmly-rooted institutions. One of her modified institutions is her modern educational system. If these changes and the historical developments are to be understood, it is necessary, first, to have a clear idea about the old system: thus a description of the pre-modern Chinese education through various dynasties, is preliminary to the tracing of the pattern of its education from the Chou Dynasty (1122-222 B. C.) to the Manchu Dynasty (1644-1911 A. D.).

From the ancient documents, the Book of Rites (礼记), which purports to describe the ancient ritual, tell us that, "for the purpose of education among the ancients, each village of twenty-five families had its (塾) Shu or family school, each district of five hundred families its (序) Shan or village school or academy, and each department of twenty-five hundred its (学) Shue or

college*, but in default of a description of what these institutions were.

At the beginning of the Chou Dynasty (1122-222 BC) all candidates for official employment were required to give proof of their acquaintance with the Five Arts - music, archery, horsemanship, writing and arithmetic - and to be thoroughly versed in the rites and ceremonies of public and social life, an accomplishment that ranked as the Sixth Art. Ritualism had already established a hold on the Chinese mind, a hold that was to extend in ages to come until, long before the Han Dynasty (206 BC - 219 AD), a set form was prescribed for every action of the day. The Imperial College admitted the most promising pupils of the realm. The curriculum is also described in the Book of Rites. It consisted in the Six Virtues - wisdom, benevolence, goodness, righteousness, loyalty, harmony - and the Six Praiseworthy Actions - honoring one's parents, being friendly with one's brothers, being neighborly, maintaining cordial relationships with relatives by marriage, being trustful, and being sympathetic - and the Six Arts. The Book of Rites also gives the model careers of a boy and a girl during that period.

In China, as elsewhere, teaching was originally not a specialist's function. Social customs were preserved by imitation and parental precept. Teachers had the double function of teachers and ministers of state. Schools

*王鳳喈-中國教育史大綱

were an early development in China, popular education was given at public expense, but states that in later times, the discovery of talent, and not universal education was the aim.

"Employ the able and promote the worthy" had long been a maxim of Chinese policy. In the Han Dynasty (206 BC to 219 AD) the officials were appointed by selection pure and simple, based on reputation for ability or virtue. Confucianism was now established as a state philosophy, and remained so in spite of the occasional setbacks at the hands of Buddhists, Taoists, and others, and in spite of the invasions and Dynastic upheavals which took place every few centuries. Gradually a system of education was adopted in which the Classics became the sole test. The road to advancement in the public service was through a command of letters, and every Chinese family aimed at giving its sons a chance to tread the path of ambition. With the exception of some changes in the Soong Dynasty the literary system of education was the same in China from about A. D. 600 until the beginning of the twentieth century.

During this period, the boy was trained at home until he was seven or eight. Complete direction for the bringing up children is given in the "Juvenile Instructor" or "Elementary School"*. A great deal of the work is taken from the Classics*. It is continually appealing to

authority and antiquity, the phrase "men of old" appearing on nearly every page. Filial piety, honesty, discipline and other moral characters are emphasized. The child owes a n obligation to his parents even for his body and must treat it as properly held on trust. Hence to break a leg is not merely painful - worse, it is unfilial. The Confucian code is faithfully interpreted. The pupil must keep away from contamination. From the Book "Juvenile Instructor" we learn the strict requirements of a student. "Let children always be taught to speak the truth, to stand erect in their proper places, and listen with respectful attention." "The way to become a student is with gentleness and self-abasement to receive implicitly every word the master utters." "Persons of the first grade are good without being taught;

*The author of the "Juvenile Instructor" (小学集注) was Tsu Si of the Soong Dynasty, it is a manual for teacher.

"Middle Kingdom", vol I p. 522 by S.W. Williams.

*The Classics are usually referred to as the "Four Books" and the "Five Classics". The Four Books are (1) the Analects, that is to say the sayings of Confucius collected by his disciples; (2) the Great Learning, written by Confucius' disciple, Tseng Tsu; (3) The Doctrine of the Mean, by Tsu SSu, Confucius' grandson, and (4) the works of Mencius. The Five Classics are (1) The Books of Changes or Yi-King; (2) The Shu King or Book of History; (3) The Collection of poetry, or Shih King; (4) the Li Ki, or Book of Rites, and (5) Ch'un Ch'iu or Spring and Autumn. Of the 5 Classics, the Book of Changes is a treatise on the 64 hexagrams formed by the permutations of 6 whole and 6 broken lines. The Book of History contains fragments of ancient history. The collection of Poetry contains a number of religious pieces and may be likened to the Psalms. The Chun Ch'iu remind one of the Books of Chronicles. The Four Books belong to the later age.

those of the middle grade acquire goodness with instruction; those of the lower grade even if they are instructed never achieve goodness." The pupil, it seems, is tacitly allotted to the second grade.

Originally teachers were peripatetic; later they kept schools in a fixed place. They were objects of almost idolatrous homage. School hours were from sunrise until sunset. The school courses consisted in committing to memory the canonical books and letter writing as a mental exercise in the first stage. In the second stage, the pupil translated books into colloquial language and lessons in composition. Lastly, there were belles-lettres and essay-writing. The books used for that purpose were "Trimetrical Classic", "Century of Surname", "Millenary Classic", "Odes for Children", "Canons of Filial Piety" and "Four Books and Five Classics".

Schools were divided into primary where recitation and imitative chirography were learned middle in which the canonical books were expounded; and classical in which composition was the leading exercise. Often the divisions were in one school.

The maintenance of the schools was left to private enterprise, and to a small extent, to charity. The clans usually had their own schools. The state took no part in organizing primary or secondary education, nor was there any provision for it from the national revenues.

The institutional organization of Chinese education was twofold; there was, first, a system of schools, almost entirely of a private character and devoted to the mastery of the language and sacred literature and to the development of this power of essay writing; as I described above; and second, a system of examinations, conducted by the state and serving as the controlling part of the educational system.

In the Soong Dynasty there came into being certain institutions which were called the Shu Yuan of Provincial Colleges. A Shu Yuan consisted of an endowment of land, a library, a well known scholar as director, and a number of students who were given a small allowance to cover at least part of their expenses. No lectures were given in the school; the function of the professor was only to advise the students as to their reading and to criticize the results of their researches. Occasionally the professor or an outside scholar would lecture on some selected subject but on the whole, the Shu Yuan was a place of self study and a center of research under expert guidance and care of individual differences. It was one of the progressive ideas alive in the traditional China.

The Chinese within the last few decades have been induced by the force of Western influence to abandon almost entirely the ancient system in favor of one derived from the West, but the reformers admit that the models offered

are Western in their immediate origin, are yet able to point to their prototypes in ancient China.

Those pupils who had the advantage of a full schooling were entitled to entertain hopes of entering for the public examinations. These examinations were the main object of Chinese ambition, and every family aimed at supplying at least one candidate for academic honors. Sometimes the village will support the pupil, if he were a promising student and his family could not afford to give him an education.

Once in three or twice in five years an examiner came to the province from the capital. Prior to his arrival qualifying examinations were held in the several districts of the province for the purpose of selecting the candidates to appear for the provincial examinations. The examination consisted of four tests, with some of the candidates eliminated after each test.

The next competition, limited to candidates successful in the district examination, took place in the prefectural city. The contestants came from all the districts in the prefecture. The examination procedure was similar to that followed in the district city, although the standards of achievement were higher and the essay subjects were more difficult. Success in the prefectural examination was rewarded by the granting of a degree - the Hsueh T'sai or Bachelor's degree.

The holders of this degree were entitled to compete in the provincial examinations for the next higher award - the degree of Chue Jen or Master's Degree. Those who achieved it might receive an appointment to office or compete in the metropolitan examinations for the third degree, the Chin Shih or PH. D., at a subsequent palace examination, they would be given the title of Hanlin and admitted to the Imperial Academy and to a salary, some went out as magistrates or became officials. The chief purpose of the examination, therefore, was to prepare men to serve the state, and nearly all the officials, from District or County Magistrate to the Prime Minister obtained their appointments originally through this method. It was the most comprehensive, imposing, and wasteful way to select citizens for public service the world has ever known.

This education might entitle the student to an official appointment, provided he was successful in the examinations, but it failed to prepare him to grapple satisfactorily with the complex problems of modern life. Failing in the examinations are those Bachelors and M.A.'s, or those who finding themselves among the large number of those qualified for official position in excess of the offices to be filled, the scholars could support themselves in only two ways - by teaching or by doing clerical work. The better type became school masters. In spite of the re-

spect for learning, the emoluments of the teacher were small. In the Manchu Dynasty, for each school there are always several applicants, whom the patrons could play against one another with a view to lowering the teaching cost. The worse ones became the "local gentry," due to their social rank. They were amateur lawyers who handled lawsuits for living, working hand in hand with the yamen bureaucrats, or bought out "tax monopolies," working hand in hand with the local rich. They were poor in scholarship and in business experience. But their power was not to be despised. They had a class consciousness, a class organization, and a class ideology. This evil reached its extremity in the Manchu Dynasty, and the parasitic nature of these B.A.'s and M.A.'s, or educated loafers, is essentially unchanged down to this day, when they have been redubbed "college graduates."

Thus the life of even the successful scholar was not free from anxiety unless he gained admission to officialdom. And in order to secure office, it was usually necessary to have either influence or wealth, for those controlling the appointments expected a reward for favors extended. Consequently there were large numbers among the literati who had a very precarious economic existence in spite of the prestige which they enjoyed. In a material way, the scholar might derive only a meager livelihood from teaching. Yet on the whole the able candidate had a

fair chance of getting through, even though only a tiny portion got the highest degrees and employment.

Through the intensive and thorough training of the Classics, it is suffice to say that the classical morality of the Chinese, above all the principle of filial piety, disseminated by the complex machinery of the educational system, has been good, second to the literary language, in holding the people together.

The educational system produced stability through its emphasis on the past, and consequently it amply served the ends of a stable society conscious of having perfected its culture. It had the merit, as far as the examination system was honestly applied, of attracting men of ability to the public service, and the examination revealed a talent fitted for the performance of public duties. It produced persevering scholars of a refinement according to the standards of the time. But in spite of its good features, and notwithstanding its utility in preserving and perpetuating the best elements of a developed social life, the fact must be emphasized that it did not adequately serve a society which had to adapt itself to new ideas and practices.

The emphasis on learning of the Chinese did not, however, lead to the establishment of "schools", as the Westerners understand it, nor did it result in a progressive broadening of knowledge. In fact, education came to constitute one of the greatest barriers to enlightenment in all

the dynasties. This was due in large part to the exclusive emphasis laid upon the reproducing the ideas and sayings of the ancients, but also to the educational objective, which was preparation for the examinations. These were set entirely on the basis of the Classics, and candidates knew that their time would be wasted if they devoted it to study outside of the literature on which the examinations were based.

Among people who emphasized learning as did the Chinese, it seems strange, on first thought, that scientific knowledge failed to develop, or that large professional classes should not have existed; but such indeed was the case. Medical practice was largely quackery, because knowledge was not gained from experiment; the legal profession, as such, had no existence; engineering and mechanical knowledge had been left in an undeveloped condition after a promising start. This state of arrested development in all branches of learning, it must be reiterated, was fundamentally due to an educational system established on the basis of an acceptance of the teachings of the past as embodying the wisdom of all times, and one motivated by a desire to prepare for examinations set for the purpose of selecting officials whose primary qualifications were considered to be the ability to reproduce to maxims of the philosophers. It was also due to the lack of contact with other societies which had undergone as great an advancement as China. Cut of such contact and

the resultant comparisons of ideas and practices would have come a stimulus to development which was lacking. This was, perhaps, as fundamental a reason for the arrested development as the educational emphasis.

Foreigners or Occidentals must realize that Western standards cannot reasonably^{be} used for valuing the Chinese system. Progress, for instance, a dominant if not an ancient idea in the West, could have no place in China. To the Chinese an "onward march" was a foreign conception. The Occidentals visualize themselves as moving forward through time, facing the direction in which he is going. He has a conviction of continuous betterment, though they recognize the possibility of retrograde steps. The Chinese regards perfection as residing in the past, and all he can hope for is to reach some degree of emulation. If he moves at all he does so facing backwards.

But even by Western standards it would be a mistake to regard the thought of China as flowing into a stagnancy. "The age of Confucius and downwards gave birth to a succession of writers distinguished for the boldness of their theories and the freedom of their utterance."*

The purely literary nature of study meant that in China men occupy themselves with words rather than with things; and the process of acquisition are more cultivated than those of invention. The conviction that knowledge was

* A. Wylie, "Notes on Chinese Literature" 1867 p.iii

a definite quantity like the contents of a great treasure house, and not the working theory of a moment, encouraged the scholars to an exaggerated pride in their acquisition.

The educational system of China was entirely autochthonous; it was the creation of the Chinese people to meet their own need and owed nothing to outside help. If it had any deficiencies, the Chinese were unaware of them. It worked for two millenia and would have worked for another two if left alone. Up to the middle of the nineteenth century not a Chinese would have believed that strife with the foreigners would reveal its weakness and inadequacy, until the canon of the First China War (1840 - 1842) made a breach that in the end brought down the great edifice built upon the Classics, the elaborate examination system, and all into ruin.

II. The Struggle for the Development of Modern Education.

The few medieval contacts with Europe did not disturb or influence the Chinese scheme. Travellers such as Marco Polo and others found that there was much they could take away with them, but little they could leave behind. A few decades later the Jesuit missionaries whom the Roman Church sent abroad were not only animated with the vital zeal of the Counter-Reformation; they were equipped with the best scientific knowledge that the reborn Western learning could provide. The Jesuits teaching prospered or declined with the temperament or caprice of succeeding emperors, and as the jealousy of officialdom was excited or its fears allayed, for the Jesuits had a good knowledge of the Chinese written language. Christianity had been tolerated as a rival to Buddhism, but its effect on the educational system was negligible. In 1724 Christianity was denied toleration, though a few missionaries were retained for scientific purposes. Western science did not get beyond the status of curiosity, for the Chinese felt the complete sufficiency of their classical literature. Contact with Europeans during the eighteenth and early nineteenth centuries was almost

through traders, and those were confined to the port of Canton.

It was the First China War - the Opium War - which was the signal for the break up of the old system. But the suspicion started from now on that whatever the cultural merits of China she was inferior in one respect to Europe, and that was in material strength. They started at once to imitate, but only the barest superficialities, however, it needed another war before she condescended to go a step beyond this kind of half-hearted imitation.

In the meantime, before the middle of the nineteenth century the Manchu Dynasty had reached a stage of decay, the Banners were degenerated and the bonds of government were loosened. The nations suffered devastation of flood and famine. The result was that desperation was always creating centers of disorder. Inevitably the forces of disorder gathered strength and started the great Tai-Ping Rebellion.

It is not to be expected that during this long period of disorder and effete government the educational system remained in a robust condition. By the time of the Treaty of Nanking (1842), five ports were proclaimed as "treaty ports" - Kwanchow, Amoy, Foochow, Ninpo, and Shanghai. There the missionaries lost no time in establishing schools as an instrument for the dissemi-

nation of Christian knowledge and faith. The work of those pioneer missionaries did not have the scope and character which it has assumed in recent years. They had no well established educational policy. Each school was opened as the exigency of the occasion demanded and the funds of the home board permitted. Their schools were confined to the children of the humbler classes, for tuition was free to those who would attend it. The few who acquired a Western education therein had little prospect of employment in the government. In spite of these and other shortcomings, it must be admitted that for some time the schools of the missionaries were practically the only institutions in which some form of modern education or knowledge was taught and for this reason they must justly claim to have been the first modern educational institutions in China. *

The Catholics however made no attempt to introduce Western learning to the pupils. Schools were established only for the converts, the main object was maintain and strengthen the converts in their faith and to prepare candidates for the priesthood. The Catholics did most for pure scholarship, they originated the scholarly monograph on various aspects of Chinese life.

*"Chinese System of Public Education", by Kuo Ping Wen, Columbia University, 1915.

The Protestants, however, did most for education. Most of their work was along Yantze River and down to various parts of Southern China. The purpose of the protestants in education was to provide a native ministry, to train teachers for Christian schools and through them to introduce into China the superior education of the West, to prepare men to take the lead in introducing to China the science and arts of Western civilization. Some of them were principally concerned with adapting Christianity to the Chinese background, to further the study of the Bible and spread the Gospel.

It remained true till the end of the century and beyond that the Protestant schools were practically the only ones in which Western learning could be acquired. The importance of Mission schools in an account of Chinese education is that they were pioneers in the movement to come. Some of the leaders in the reform movement had received part of their education at mission schools. These schools were still looked down upon by the vast majority in the nineteenth century since they were inferior to those of the natives as places of preparation for the all important public examinations, The Tai Ping Rebellion and a second defeat at the hands of the Westerners (中英法戰爭) (1858-1860) had now, however, begun to persuade some of the more intelligent of the authorities that something must be

done to improve the Chinese material efficiency. But the real initiative was thrust upon them by foreigners.

After the second defeat, the Tientsin Treaty (1858) was signed. A clause provided for the creation of a foreign office. A further clause provided that for the next three years that all foreign dispatches would be accompanied by a Chinese translation, but after that they would not be so accompanied. It became necessary, therefore, for the Chinese government to make provisions for the training of interpreters, schools especially for that purpose were established in Peking, Shanghai, Canton and other sea ports. Later these schools were raised to the rank of college, in 1866, and scientific departments were added, which was an important step in the direction in which China was eventually to be led.

So far what had been done towards a modern system of education had been done as the direct result of foreign assistance, but the Chinese were now to start instigating changes of their own. The motive was, as it has remained ever since, to render China strong and able to stand up to her enemies. Arsenals had been set up in China but under the direction of foreign engineers and mechanics. At the same time, the first group of students, returning from Europe, the United States and Japan, were bringing with them ideas of Western philosophy, science, history, literature, law and customs, and they were exercising influence on the government. Then, too, many Western ideas had unconsciously filtered into

China through the foreign trade centers and missionary communities which by now were scattered well over the country. In 1879 a Government Telegraph College was started. Foreign technical books were published and translated. Plans for the establishment of a modern university at Tientsin were long considered, but for some reason no steps were taken to carry out the plan until after the Sino-Japanese War of 1894 when the question of educational reform came once again to the forefront.

The most significant move of all was that taken in 1887. It was the new defeat by France in 1885 which finally brought matters to a head. Some of the reformers were not radical like many of the young students, and would not throw away that part of old China which they thought good. In education they did not advocate the destruction of China's ancient teachings. Loyalty to Confucianism they preached. Students, they said, must be well grounded in a knowledge of their own language and Classical literature. They wanted schools established throughout the country, money for which they would obtain by using Buddhist and Taoist temples and confiscating the property of these religions which they believed were degraded and dying out. After a grounding in China's best teachings, let the nation acquire Western learning from translations into Chinese of the best of the West. The "Eight Leg Essay," that stereotyped form of writing brought in during the Ming Dynasty, they would

abolish from the official examinations and introduce Western sciences its place. Also, they advocated sending more students not to Europe and the United States, but to Japan, where the language difficulty was less. For the first time in history, mathematics and science were introduced into the public examinations. Many more technical colleges were established from 1870-1880, every attempt was made by the government to introduce Western education, and professors were hired directly from foreign nations. In 1877 Chinese engineers, admirals, marines, officers, and students were sent abroad for training. In 1881, all the students were recalled due to the strong anti - Chinese prejudice then existing in America. The returned students were refused public employment and got no opportunity to use what they have learned until many years afterwards.

In spite of the reaction which led to the withdrawal of the students in the United States, the Chinese government still maintained interest in Western methods. In the public examinations we find more questions on military affairs than ever before, which showed the trend of the official mind.

From the Treaty of Nanking till the eve of Sino - Japanese War (1894 - 1895), measures had been taken to remedy China's educational deficiency which was responsible, it seemed, for weakness in war, but the measures, often half-hearted, were adopted slowly and reluctantly. The war with

Japan in 1894 - 95 was a swift affair, a few months and China was again on her knees. This defeat more than any that has preceded it brought home the necessity for real educational reform. The Emperor Kuang Hsi himself became so interested in Western education and learning that he participated eagerly in the educational reform. The outcome of the war with Japan had encouraged the reformers to come more into the open, they realized that Western methods are valueless unless they were adopted on a sufficiently large scale and care was taken to keep it up to date. The Chinese were doing nothing to advance applied science, since the machinery China had was becoming obsolete. They also advocated decreasing the classical learning and put more emphasis on technical education and Western civilization. They said to the conservatives that Chinese learning is moral, Western learning is practical. Chinese learning concerns itself with moral conduct; Western learning, with the affairs of the world. What does it matter, then, whether Western learning is mentioned in the classics or not, so long as it teaches nothing repugnant or antagonistic to the genius of our books. By 1898, the reform party had firmly entrenched themselves in the confidence of the Emperor. In June, a most sensational series of Imperial decrees were issued. A system of modern schools was called into being, the essay was replaced by short essays on practical subjects, and a scheme for the sending abroad of young teachers was proclaimed. The military officers, until lately

not highly considered by society, were to be raised to a higher social status.

But the conservatives, scandalized and frightened though they were, were not long in marshalling their forces. The zeal of the reformers had carried them too far. A plot to seize the Empress Dowager was betrayed to her, and in a flash she had turned the tables by imprisoning the Emperor and executing most of his advisers. The edicts were annulled and the old system was revived. This plot created the anti-foreign feeling in the mind of the conservatives and later planted the seed of the Boxer Rebellion of 1900. After this humiliating defeat, the articulate part of the people was converted to educational reform and the conservatives had to yield. This time the Empress herself sponsored the measures.

The Russo - Japanese War of 1904 - 1905 had a tremendous effect upon China and gave an unexpected impetus to the reform programme. The War strengthened the process of her awakening begun by the earlier victory of Japan in the Sino - Japanese War in 1894. How she saw a European power defeated by an Asiatic one! What had made Japan so powerful that she could defeat a European power? Was it not that she adopted Western science in her education, modernized her army and navy, and put her finances and government in order? Might ^{there} not be something after all in these modern ideas? If Western methods could do all this

for a little country like Japan, what might not such methods accomplish in China with her large population, her huge resources? This neighbor of China was a kind of hero to the Chinese students, for Japan, accepting modern ideas in government and education, had been able in a short time to beat both China and Russia in warfare, and to throw off extra-territoriality and other restrictions of the West. As a result, thousand of students flocked to Japan and they turned out to be a bad influence. The innumerable books, pamphlets, and essays they tossed off in praise of the new learning were distinguished by exuberance and even by violence. It is not strange that these Chinese youths returned to China determined that their country should follow the example of Japan, and even suggested the government to hire Japanese instructors and military advisers to manage the Chinese education. Little did they realize that the situation in their country was a far more complicated one than that in the small and unified country of Japan. To westernize China meant the economic and social change of four hundred million people, scattered over a vast country divided by mountains and without even the connecting tie of a common spoken language.

In 1901 all the provincial colleges were converted into modern universities, the military examinations were reformed and the establishment of military schools throughout the country was ordered. The literary examinations still

stubbornly resisted the reform movement, however, a part of the Classics was sealed. Another order was that middle schools should be established in every prefecture; higher primary schools should be established in every district and lower primary schools throughout the nation.

In 1903 a commission was appointed to draw up a plan for a national public school system. It was closely modeled on the Japanese system.

The lower primary school's aim was to give all children above seven years of age the necessary for life, to establish in them the foundations morality and patriotism, and to promote their physical welfare. The subjects to be taught were ethics, Chinese Classics and language, mathematics, history, geography and physical training. The course was to be five years, and twelve out of the thirty school hours a week to be devoted to Chinese Classics. The high primary school with a course of four years was to cultivate the moral nature of the young citizens, to enlarge his knowledge and to strengthen his body. The purpose and the scope of the middle school were also defined, and the ground to be covered by the high school and the university was also plotted.

Since the commission was considered not to have stated its aim specifically enough, a decree of 1906 further stated that the aim of the education in China was not merely to discover men of talent, but to educate the

entire nation and to inculcate loyalty to the throne, respect for Confucius, the awakening of the people to a sense of their national responsibility, the promotion of a military spirit, and the creation of a practical and realistic sense. This system was not changed in principal till after the Revolution.

These reforms were more than mere strokes of the vermilion pen. Soon the age-old and outgrown system of literary examinations was abolished entirely. The effect was seen immediately in all parts of the empire. Great zeal was shown in the establishment of schools of the new order. Special funds for their support were provided by new provincial taxes and these funds were increased by contributions of the wealthy and by popular subscriptions. Everything suggested was centered on education. The great difficulty was to provide teachers. This is still a difficulty, although the normal schools now provide a goodly number from year to year. The demand for Western education led to a great increase in the number of students going abroad. This movement was aided by the action of the United States government, which in 1908 decided to return to China a portion of the Boxer indemnity.

The education of women had always been neglected in China. It was left for an Englishwoman, Miss Aldersey, to open, in 1844, the first Chinese girl's school at Ninpo. Later it was spread to Shanghai and Tientsin. The first

girl's school established by the Chinese was in Shanghai in 1898. Girls were at first trained only in their homes. It was not until March 8th, 1907 that the girls were allowed to attend normalschools and primary schools. This was the first time that female education had been recognized in China as a form in part of the system by the government. No middle schools, or colleges, or universities, were provided for girls, the normal being the highest. In 1912, after the establishment of the Republic, the Ministry of Education issued a decree that education for boys and girls should be equal. Before 1919, there were only three universities for females in China. Recently co-education in both the universities and high schools is increasing.

A significant and, as it turned out for the country, ominous fact was the continued establishment of military colleges and the increase in the number of professional soldiers. In 1911 there were 240,000 soldiers, only one third of whom were properly organized and trained. It was the existence of these troops without any proper control or outlet for their ambition which was the main cause of the "war-lordism" which has sucked the blood of China since the Revolution. Nor has this militarism done anything to increase the strength of China in the family of nations.

When the Revolution took place the new Ministry

of Education, who was educated under the old system, proceeded to restate the educational aims of China as they must be modified to agree with the republican spirit. The most important order he promulgated was that the Chinese Classics were no longer to be taught in the normal, middle, and primary schools. Compared with this epoch-making decision the new formula for the national educational aim, the stressing of Liberty, Equality, and Fraternity, and the military spirit, were of minor importance. Not unimportant, however was, the natural consequence of the Republic, the removal of the Emperor from the position of respect. Yuan Shi-kai, the Provincial president, who was a strong supporter of Confucius though he favored the aims of modernization and militarization, strove hard to maintain the worship of Confucius. For some of the teachings of Confucius would be favorable to his attempt to restore the monarchy to himself. In any event, as before, the aim of education was to cultivate men of talent. Universal education was not yet favored in official circles.

In 1916 the Japanese system, adopted in 1903, had been found in the German system had been jettisoned, for Japan had engendered hatred for anything Japanese by her "Twenty-one Demands" in 1915. The Ministry adopted a new system - the American system. Returned students from the United States, took a prominent part in

restating educational aims. The new aim brought the cultivation of a strong and developed personality, and the development of the spirit of republicanism. From this time dates the beginning of students' self-governing societies. They were intended to develop the students' capacity for running his own affairs, but they later became the source of such lack of discipline that the whole educational system was threatened with danger.

The American system, adopted on the advice of educational leaders such as Professor Dewey, was continued until 1925 when the "30th May Affair" at Shanghai, in which Chinese demonstrators were killed, gave rise to such an outburst of anti - foreign feeling that there was an irresistible demand through out the country for education that should be first and foremost militaristic and nationalistic. In October 1925, a conference was held by the Provincial Educational Associations. It was decided that education should henceforth emphasize the racial peculiarities of China. The textbooks were to be rewritten to arouse racial self-consciousness; the nation, both through its schools and by other means, was to be reminded and hourly of the humiliation and indignities suffered by China at the hands of foreigners. Military and physical training were to be intensified. The most liberal influences in Chinese education soon succumbed to the fury of the nationalist and anti-foreign movement.

After the death of Yuan Shi-kai, China suffered severe territorial losses since the Revolution, and the separatist movement became rife. North and South were divided under different commands. Since World War I the nation has been in almost constant upheaval and disorder. It was only to be expected that the application of any educational system would be far from uniform. Before the present World War, Communists and bandits have exercised a fluctuating control over thousands of square miles of the hinterland.

In 1928 the military advance of Chiang kai-shek, leading to the formal reunification of the nation under the Kuo-min-tang or Nationalist Party, aroused a wave of strident nationalism. Under the new regime, once more the educational aims were changed and the San Min Chu I or the Three Principles of the People of the late Dr. Sun Yat sen were adopted as the basis of all Chinese education in the future.

The missionary schools and colleges, as we knew, had been the pioneers in introducing Western education and subjects to China. For the first quarter of the century missionary education progressed rapidly, and after 1918 the Americans especially were increasingly active. The missionaries in China have taught the Chinese people to become more cooperative and require their converts to participate in church affairs which later developed to social

activity, that is one of the important elements which Christianity has offered. They emphasized that society as a whole is more important than the individual and the family, and helped them during the reform movement in every way. One reason why Christianity won the favor of the Chinese is monotheism. It has documental truth and history which Buddhism and other religions lack. Christianity has given useful knowledge - sanitation - and rendered service to China when she suffered from famine and flood.

In spite of the merits, like all other religions, it has mistakes. The Jesuits and Catholics are too strict in their belief. At certain times, they insisted that the Chinese Christian converts should cut off their relationship with their Buddhist relatives. After the opening of the "Treaty ports" and Boxer Rebellion in 1900, foreign troops were stationed in China to protect foreigners' interest, the early missionaries took this opportunity to use the troops as bulldozer to compete with other religions and to meet any opposition evidenced by the Chinese. Curiously, they sometimes even oppose their own competitor - Catholics vs Protestants, Baptists against Methodists, and vice versa - for denominationalism on questions of mission policy, social reform and in theology. Since the foreigners are not subject to the Chinese law under the "most favored nation" clause, the church goes its pace and

reaches its own ends by its own means. Most of the incidents appeared through the mismanagement of the young and inexperienced missionaries. They made open attacks on idol worship and Buddhist rituals, yet when one goes into a Catholic or Episcopal churches, one finds the same thing exists in those churches. Another principle, not unimportant, is that the missionaries preached the Christian principles but the foreigners in China seldom applied them, which was evidenced by their imperialistic method in exploiting, not China alone, but all the other nations in the Far East as well.

The wave of strident nationalism which arose in 1925 was commencing to affect the missionary schools in China. For some time there had been growing agitation among the nationalist Chinese to require the missionary schools to seek registration with the state if they desired their diploma be recognized in making official appointments and in framing the conditions of admission to government high schools, and for bringing the missionary institutions under strict government supervision. In 1925, regulations for the registration of missionary schools were drawn up. These regulations required that half of the board of management of schools should be Chinese, and that religious propaganda must not be the purpose, and that religious instructions must not be compulsory. By 1927 anti-foreign propaganda had reached its height and the regulations

were finally enforced on a few unimportant missionary schools, otherwise the students threatened to go on strike. Others, because of the influence of their alumni in the government circle and their ability of self support, were saved.

The avowed object of the Christian schools was to spread Christian teaching the avowed object of governmental policy was to give China material strength. For that reason there was bound to be a conflict of policy. But the number of pupils in government controlled schools was increasingly greater than in Christian schools. As a result of this, many missionary high schools were compelled to terminate their existence.

Those who criticise the anti-Christian movement in China should remember that it is a part of a much larger movement, too frequently misunderstood by foreign observers, on the part of a very serious group of Chinese reformers, who desire the scientific rejuvenation of their country and who wish to free it from all foreign influence, not merely political but spiritual as well. These people would take only from the West its scientific knowledge and its skills of technology, and would abandon all the rest of the occidental way of life.

In 1937, the Nationalist Government realized that the unavoidable war between China and Japan was approaching, the anti-foreign elements yielded to the domination of the

pro-Anglo-American officials in the government. The tone of the Ministry of propoganda was changed, they once again welcomed the cooperation in educational affairs and operation of the schools in China by foreigners. The sincere appreciation of the work done by the missionaries, I am sure, will be indicated by the people of China in their hope for continuous cooperation and aid given by the Westerners during this War and the post-war period. The writer cherishes the belief that the present period, the expression of an intolerant form of nationalism has passed, and that they will yet contribute constructively to the realization of the world community.

The year 1928 opened with the entire educational system threatened with collapse. The main cause was the lack of funds due to the unceasing demands of the military authorities. Salaries were months in arrears and grants were not forthcoming. Mission schools were closed, owing to the pressure of nationalist requirements. Students made extravagant demands to elect and dismiss their teachers, to decide the school hours, to fix the fees, which resulted from the so-called Western influence and ideas circulating by the inexperienced reformers and nationalists.

Educational policy was directed by an extreme nationalism. The mandates of the Kuomintang were to be followed in every particular. The regulations legislated by the Ministry of Education were in no great measure obey-

ed. With the removal of the National Government to Nanking there was established a new University of the Republic of China (the idea was copied from France), which took the place of the Ministry of Education. The new system did not last long. By the end of 1928, it was changed back to the Ministry of Education.

On the 15th of May 1928, the first National Educational Conference, called by the University of the Republic of China, opened in Nanking. Many resolutions for the reform of education were passed, including one that henceforth the educational aims of the government should be in accordance with the Three Principles of Dr. Sun Yet-sen. In 1929, the National Government officially announced the following as the educational aim of the country: - (a) the realization of the Three Principles, (b) the satisfaction of the wants of the people, (c) the improvement of the livelihood of the people, (d) the continuance of the separate existence of the Chinese race, (e) the achievement of national independence, (f) the universal extension of the rights of the people, (g) the promotion of the commonwealth of the whole world.

Even through the advice and aid of the Westerners (especially through the League of Nations' experts) China has not yet been able to produce a definite and steady programme. In 1920 it was proposed to set up a scheme of universal instruction of four years primary schooling all

over the country within the following eight years . China, at that time, when the scheme was promulgated, was in no settled condition. The amount of money likely to be available for education was very small. In 1931, it was estimated as 15 Mexican cents per head of population,* and in 1920, it was, if anything, smaller. It was not surprising, then, by the end of 1928 not a twentieth of the programme had been translated into fact. Doubtless a great hindrance to the execution of such a project has been such incalculable factors as political disturbances and armed struggles in the country and misfortune like flood and famine. Nevertheless, in the very initiation of such a project certain drawbacks are perceptible and grave doubts may be entertained as to their chances of realization,

The League of Nations' experts reached China on the 30th of September 1931, and remained there about three months. In the introduction to their report the experts said that the ideas and judgments set forth in the report were not based exclusively on their own personal observations, but to a very great extent, on the study of documentation placed at their disposal by the Chinese government and the views expressed by Chinese experts. It is therefore not strange that the facts they relied on were not invariably above suspicion. But the mission has to a great extent realized its limitations, and has con-

* 中國近百年史, 陈懷, 孟冲. 中華書局

fined its recommendations to matters which come within its competence. The result is that it has put forward a large number of valuable suggestions on administrative points, and neglected other basic problems, such as the language problem, in particular, which is behind everything, is dismissed in a few short paragraphs, but even then the mission's remarks suggest that it does not clearly understand the nature of the problem.

Recognizing the progress has been made, the mission nevertheless observes the danger that the schools and institutions are developing rather as independent organisms modeled on the forms and ideology of private education instead of being included in an organized system of public education related to immediate social problems. The danger, it says, is related to the insufficient strength of public spirit in China in general concerning the organization of education. The mission the finds needs of the masses not sufficiently stressed. Many expensive universities have been founded, but no initiative has been taken with a view to the wholesale organizing of public education. The result is that the universities appear to be suspended in the air, that intelligence, which ought to be employed in the spreading of a way to a better existence among the mass of the population, is wasted in a demoralizing scramble for openings into careers which are already overcrowded.

The second danger noted by the mission is that the foreign missionary institutions introduced ideas, especially Americans, not subjected to the internal modifications necessary to permit the realization of the potentialities of the great traditions which are specially Chinese. There is too often purely formal imitations of foreign civilizations. European and American ideas are imported to China. There was excessive use of the American model in Chinese education. China should seek to modernize her own and natural historical individuality. The mission seems to think the principle developed by the National University of Peking is favorable for China's aim in acquiring the Western knowledge.

The use of manuals in foreign languages for instruction in secondary schools, the mission says, should be altogether proscribed. All science taught in a foreign language remains foreign to the mind of the child. Manuals in Chinese must be got out at once, any idea to be assimilated by a child must be imparted in its own language, by means of symbols around which all his anterior knowledge has been organized.

A list of concrete proposals is appended to many of the chapters of the report. The power of the Ministry of Education should be increased, the division of educational budgets should be stricter, the payment of the teachers should be more evenly proportioned, the division

into high and lower primary schools should be abolished, children should enter school at seven instead of at six, and a large number of other administrative and pedagogic suggestions.

In 1932 the Central Political Council adopting a resolution providing for the revision of the rules of the Ministry. The administration was divided into departments of High Education - concerned with the conferring of degrees, Elementary and Secondary Education - concerned with oversea education, Social Education - concerned with the oversea education, including the teaching of San Min Chu I or the Nationalist principles; vocational training; and other activities, and the Committee on Textbooks.

In each province or state there is a Department of Education. At the head of this there is a commissioner, assisted by three or four heads of divisions and four to six inspectors. In each hsien or county there is a Bureau of Education. The hsien or county was subdivided into several school districts each of which has an education officer and sometimes an assistant. The organization, however, is said to be loose and inefficient and the authorities are not vested with sufficient power to deal with local situations.

Such is the bare outline of the Chinese organization. On paper it is imposing, but the political, diplomatical and economic circumstances from the First World War to 1932 have

meant that at times the machinery creaked stridently and at moments slowed down almost to a stand still. In some instances, the regulations legislated by the Ministry had to be enforced through the National Police. Another point which must be kept in mind when reading the documentary material for the study of education in China, that is the proper allowances have to be made for a very large discrepancy between programme and performance, otherwise the person studying these documents would receive a false impression.

As we have seen, the Chinese only reluctantly and at long last decided to modify their native educational system at all, when they did all they wanted to achieve was the material strength that Western science appeared to give. A slogan at the beginning of the twentieth century gave a recipe for a rejuvenated China. It was "let Chinese learning the essence, and let Western learning provide material efficiency." At least it was only a vague recipe, and Chinese educationalists have spent ever since trying to discover the proportions of the mixture and the method of the blend. In the meantime many students have been sent abroad to find the same under completely Western system, and practically all those who went abroad to learn, were cut off from their own culture and native problems. Thus at present they have not yet found the magic formula.

Some years ago, a certain Chinese claims that the

Chinese intelligentsia connected with University of Peking, a few years ago, discovered what the reformers and the modern Chinese philosophers believe, will eventually be the basis of national regeneration. They began to realize that the reconstruction of China had to come through something more fundamental than a mere change of government. They aimed at the rebirth of the old Chinese civilization by discovering the foundation of Western strength and absorbing its essence into their own philosophy so as to effect a new synthesis on an intellectual and spiritual basis.

The success of the suggested basis of national regeneration will, of course, largely depend upon the policy of the present Chinese government and the realization of its statesmen the importance of becoming a powerful nation will depend largely upon the education of its citizens, if China wants to be ranked equally with other nations.

It was obvious that reformers in the Manchu Dynasty, would be unable to decide the right formula for the new education. They had themselves been educated under the old system they had only a second hand knowledge through inadequate translations of Western books (often obsolescent in their country of origin) to enable them to appraise and select from Western culture. The returned students were handicapped by having insufficient

acquaintance with their own literature. What was required was a selected committee of men, who were learned people of both East and West, but no man such as these has yet existed. So they have not been unanimous as to China's needs. They could not decide whether more hours should be spent on Classics or on Western learnings.

In a European or American school the subjects which a pupil is introduced to are all more or less of the same inspiration, the scientific facts and the practical facts of daily life are actual, not only during the specialistic lessons such as physics or geography, but also when he is reading from a general reader or a selection from the national literature. The unfortunate Chinese pupil, on the other hand, was the subject of diarchy. He was at different times of the day enjoined to accept two different sets of facts and ideals. Because of the traditional respect for authority he found it all the more difficult to make convenient compromise. The Chinese schoolboy had an age of authoritarianism, unlike the American schoolboys who could ask "Why?", "What?", and "How?" for every fact that was offered him, therefore, to forget impertinent questioning. At the early stage of the reform movement Chinese student had not yet learned to think in the way the Occidentals (Americans) understand that process. The pupil under the old system learned everything by heart.

It may be thought that an over-ambitious program is no great disadvantage, because even if it is not realized much will have been accomplished in the attempt to carry it into effect. Those who favor this argument may have in mind the Russian Five Year Plan. But there is a great difference between a Russian Five Year Plan and a Chinese Compulsory Educational Scheme. The former is devised with relation to Russia's capacity; the latter scarcely takes China's capacity into consideration at all. The result is that a Russian Five Year Plan is considered all along as a practical programme, whereas no serious attempt is made to carry out a Chinese Compulsory Educational Scheme. The serious defects lie in the old learning and tradition which controll the thinking and action of the Chinese.

Question has been asked, how is it that Japan succeeded in Westernizing herself in the period of a few decades whereas China so far appears to have failed? Japan has adopted Western material appliances and large sections of Western social systems practically simultaneously. But she had a vigorous and flexible social system of her own which digested the foreign matter with successful metabolism. She had none of the handicaps of internal war, of a relaxing central authority, of recurrent financial crises, of external pressure, of a huge territory and diverse population. In China the

situation was quite the reverse. In Japan existed and exists a powerful ruling class from which all the great leaders for reform and modernization have come. In China there was no such natural leadership, there was only a civilian bureaucracy and no powerful intelligentsia. Long centuries of despotic domination, enticements of official life, and purely literary and useless education had made the literary class passive, innocuous, and ineffective. Secondly, a necessary phase of Western civilization is the military phase which is behind the scientific, technological, and industrial civilization, and the existence of the highly specialized and dominant military caste has enabled the country to reach this phase almost at once. China passed feudal age two thousand years ago, and the soldier's profession has become relegated to the illiterate and unruly class of the superfluous population. Thirdly, the peculiar political development of Japan in the last thousand years has bequeathed her a suitable and stable basis for a new political framework. To this may be added a decayed stem will not receive graftings; it is necessary to uproot it and to sow the soil with new seed. Also one must not forget that China only started in earnest on her reform fifty years after Japan had undertaken hers. The Chinese at present are a very long way from emulating the Japanese. But this is not to say that there has

been no progress toward the distant aim. A very great deal has been done, especially since "The September 18th Incident" or the Manchurian Conflict of 1931.

At the same time the educational institutions under operation showed both decrease and increase from 1928 to 1937. Since 1922 when provisions were made for the establishment of higher institutions specializing on various subjects, and certain courses in the higher institutions were put on a selective basis. Thus all technical colleges and higher normal schools were classified as "colleges and universities." By 1928 there were seventy-four higher educational institutions and a hundred and eight before the outbreak of war in 1937. A university consisted of colleges of arts, science, law, commerce, education, agriculture, engineering and medicine. There must be at least three colleges which had to include science and one of the three colleges of agriculture, or engineering, or medicine, those having less than three colleges fell under the "independent colleges" category. With the exception of medical colleges requiring a six-year course, the term for graduation of all other colleges was fixed at four years. Technical schools required a two to three-year course. Universities and independent colleges might establish schools for post-graduate studies which usually have a two-year course of study.

An abrupt drop to ninety-one was registered during the latter half of 1937. The trend has since been on the upturn: ninety-seven in 1938, 113 in 1940, and 133 in 1943.*

Progress has also been made in secondary education. The number of secondary educational institutions was given at 2,819 by the Ministry of Education for 1942-42. This shows a considerable increase over the previous years; 1,896 schools before 1938 to 2,483 schools at present,* this number, however, does not include normal and vocational schools. Primary education, however, has retarded.

The term "Secondary Education" includes three kinds of schools - ordinary middle schools, normal schools and vocational schools. The term "Middle School" includes both junior and senior grades. According to their nature and source of income, middle and vocational schools are of two kinds; public and private. The public schools may be national, provincial, municipal or country. The school-term for secondary institutions were from four to five years before 1922. In 1922 secondary education was revised, a six-year course was adopted for secondary institutions. Every encouragement was given to the establishment of agricultural, in-

* China Information Committee, News Release Sept. 3, 1948.
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dustrial, and commercial education.

In primary education, emphasis has been laid on anti-illiteracy work. It was begun in the summer of 1935 when a five-year plan for compulsory education was adopted by the National Government, effective from 1935-1939, inclusive. At the end of the five year period, it was expected that more than forty percent of the entire number of illiterate children would have received compulsory education for one year. Following this it was planned that a four-year programme, 1940-1943 inclusive, would be enforced during which 80 percent of the children of the entire nation would receive two years of compulsory education. Beginning from 1944, another four-year programme was to be launched and it was expected that illiteracy would be wiped out by the end of 1949.

The five - year plan for mass education was again promulgated at the National Conference on Mass Education held under the auspices of the Ministry of Education in March 1940. According to the plan, the programme was to begin in August, 1940, and end in July 1945. The programme calls for the establishment during the first year of one nucleus school for each hsiang or chen and one people's school for every three pao. (Each pao consists of six to fifteen chia and each chia consists of six to fifteen families. That means a pao consists of 100 to 150 families. Six to fifteen pao makes a

hsiang (鄉) or a chen (鎮), so that by the end of one year (July 1941), sixty-five percent of the children of school age (between six and fifteen) and more than thirty percent of illiterate adults, ranging in age from fifteen to forty-five, should be in school. Each year, the number of schools and their enrollment are to be gradually increased so that after the programme enters into its fifth and last year in 1944, there will be one people's school for each pao and the entire remaining illiterate population, children and adults should be in school.* According to this plan the Central Government, provincial, municipal and hsien governments were to cooperate in making appropriations for the rising expenditures of the primary schools. To assure effective administration of the schools, it was decided to hold periodical examinations of the school personnel so that rewards and punishment may be given. To improve the treatment of teachers it was urged that due consideration be given to the cost of living in various localities.

The outbreak of the war in July 1937, made it impossible to carry out the five - year programme of compulsory education as originally planned. Furthermore, there were lack of funds in the National Government, and most of the people, after they have worked the entire day in various activities, have no time to participate in it.

* China Information Committee, News Release, April 1, 1940.

Only a few states or provinces accepted and enforced this plan.

The work of social education overlaps with that of mass education in that it also aims at wiping out illiteracy. It must enable the people to read and write, to have a general knowledge of rural and city life; and it must teach them to control themselves, how to promote public life, and how to be informed on national and international affairs. Adult schools, reading centers, public activities, schools and assylums, films and radios, etc., are all means to realize this end. Social education seeks to enlighten through its varied vehicles the entire population except those who are already in regular educational institutions.

No up-to-date figures are available as to the number of students or persons benefited. The task for the number of groups, organizations and institutions participated in the dissemination of social education is a tremendous and expensive one.

Most of the higher institutions prior to the war were located in the cities of China's coastal provinces. Such far away provinces as Chahar, Sikiang and others, had remained outskirts unreached by education in its highly developed forms. There was great need for decentralization. Japan's aggression brought about more progress along this line than would have been possible in a generation of

peace. The redistribution of China's educational institutions followed a series of migrations from the coastal provinces to the interior West, Northwest, and Southwest of China. The first migration took place in August 1937 (mostly from Peking), the fall of Shanghai, Soochow, Nanking and Hankow in November and December 1937 led to the second migration, and long before the withdrawal of Chinese forces from the Wuhan cities, the schools there made the third migration. Only the staff, students and some of the light and important equipment of those schools were moved, ninety-one out of hundred and eight, the campus and buildings of the universities were occupied or destroyed by the Japanese army. The losses sustained by institutions of higher learning was incalculable, but it cannot be entirely evaluated in terms of money, as for instance, the materials for research in various fields possessed by Nanking University, the modern history documents of Tsinghua University, and the geological fossils of Peking University, are more precious and can never be replaced. As a result many of them have been merged. During the war period there were also many new public and private universities and colleges under operation.

With the redistribution and decentralization of China's institutions of higher learning, certain improvements and readjustments in organization and curriculum to

meet war-time demands have been effected. These are based upon the programme for war-time education adopted by the Extraordinary Kuomintang National Conference convened in March 1938. It suggested (1) that both the educational system and teaching material shall be revised. A programme of war-time education shall be instituted with emphasis on cultivation of the people's morals, and the enhancement of scientific research and the expansion of necessary facilities, (2) technical personnel of all kinds shall be trained and given the proper assignment in order to meet war needs, (3) youth shall be given training to enable them to work in war or in rural areas, (4) women shall be given training so that they may be of service to social enterprises and thereby of help to the nation's war strength. The principle is to effect a well-balanced development in the different departments of learning. In many cases the emphasis has been on science and engineering, this can be evidenced by the entrance examination and the limitation to the number of students who wanted to enter Art colleges.

The secondary education as the higher institutions have migrated into the interior since the war started. In the past there was no comprehensive plan for the regional distribution of institutions of secondary education. As a result the coastal provinces were crowded with schools while interior provinces were badly in need of them. To remedy the situation, the Ministry of Education promul-

gated regulation in 1938 for the distribution of institutions. Each province was divided into middle, normal, and vocational school districts, they were created in accordance with population, financial conditions; cultural level and communication facilities.

Improvements were made in administration of secondary schools and in their curriculum with respect to war-time needs. The contents of the textbooks or the course in citizenship, Chinese language, history and geography were considerably modified to fit actual conditions, and instructive passages were selected from the teachings of Dr. Sun Yat-sen and other great leaders.

It was resolved at the Third Educational Conference in 1938 that the four catagorical virtues of propriety, righteousness, integrity and self-respect shaould be made in all schools the four commandments for the character cultivation, and all students are required to take military training and to attend training camps for three months.

Furthermore, the Ministry of Education, after the People's Education Conference in 1940 announced that the vocational education aims at building a sound middle class for the various professions and industrial enterprises. There are training schools and short time classes for mechanics, electrical communications, metal work, etc., and special classes, too, are opened in more than ten colleges and universities for advanced studies along such lines.

The attempt to universalize productive education may be evidenced by the incorporation of productive

education courses into the middle school curriculum, besides instituting organizations for the same in the various vocational schools in order to facilitate the practice of students along such lines.

Since 1939, both the Department of Finance and the Department of Education promulgated that only those who are studying science, engineering and military science will be allowed in the United States or to be sent to America for training. The liberal arts students must return within two years, regardless their financial status.

Border education has as its field of work all the border regions of China inhabited by tribespeople including Mongols, Tibetans, Islams, Miaos, Lolos and other tribes. In the outlying districts of China, Islams play an important role. It has been a religion of rebellions; even as late as 1933, there are reports of uprisings and of government overthrows in the border lands, nomially under Chinese control. These were usually stirred up by Japanese and Russian propaganda. The Department of Mongolian - Tibetan Education of the Ministry of Education undertakes to provide all border districts of China with modern education and to preserve and reconstruct their cultures. Border education did not follow any systematic trend until 1939 when the Ministry for the first time defined its policy (the border lands realized the barbarism

and aggressiveness of the Japanese since they attacked China in 1937, the close cooperation between the Central Government and their local governments have been greatly increased), which it modified in 1940. According to this modified policy for border education, the purpose is to unify and reconstruct the culture of the various tribes of China with equal emphasis on primary education, citizenship training, vocational and hygienic training. In secondary education, special emphasis is to the development and to a clear understanding of the Chinese race and the nation. In higher education, attention is given, to the exchange of students in order to enable them to learn the culture of different parts of China by distributing them to various universities, and to the participation of various tribes for the reconstruction of China after the war.

Considerable progress in the promotion of border education has been made since the establishment of the Department of Mongolian - Tibetan Education in 1930. Border education personnel has been trained; linguistic symbols have been devised and unified; texts and reference books have been written and loans and scholarships granted.

If the close cooperation and the friendly relationship between the Central Government and the local governments of border provinces would continue after the war, China would have indeed achieved an important step toward national unity.

From the above, the development of modern education it seems to be approaching satisfactorily towards the distant aim - "uniformity in educational policy"; however, one must have in mind that a large portion of the country has been occupied by the Japanese, the influence of the Chinese governmental educational policies, naturally, could not reach the enslaved citizens, whose children have been trained by the schools of the puppet government, sponsored by the Japanese government. On the other hand, the Communists, in the northern part of China, have established schools of their own, long before the war, completely separated from Central control. They have been giving the youth their ideology. After the war, the National Government will have a tremendous and difficult task to convert their ideology and readjust those students to the Central programme.

Unity of the nation in war time, indeed, is stronger than peace time, so most of the programmes suggested by the National Government are usually approved by the people unanimously and are easily enforced. But there are many people who like to direct and administer, and let others to do the actual work. So we can see that there are still unsolved problems to be tackled after the war, the ultimate goal - "unity" is still far from being achieved, and let us hope that the situations appeared during 1916 will not be repeated again. If interest in

education is anything, the Chinese people must still go farther by action and deed rather than vocal sanguine and intentions.

III. Religious Influence on Education.

The man who has given his name to Confucianism is the only one of the Chinese race who has achieved a world wide reputation, and this he has done in a truer and more literal sense than any other uninspired teacher, his fame extending over larger territories and vaster populations. Greatly neglected and imperfectly appreciated during his life, the Chinese people have, since his death, gone to the opposite extreme of exaggerating his merits and exalting him as God, almost ascribing to him perfection of virtue and omniscience. Yet in our own days attacks have been made upon Confucius, both by the less intelligent type of missionary and by the more radical wing of modern students. His own estimate of himself is probably very near the truth. He said: "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there. A transmitter, not a maker, believing in and loving the ancients." The great teacher did not profess to create a system but only to restate and systematize the moral principles of the past. He thus emphasized adherence to former practice rather than experiment and innovation.

As is frankly stated by himself, he was not the

originator of any new doctrine or system of doctrines, but simply the expounder and perpetuator of the teachings of the sages who preceded him. At that early period he was already looking back into antiquity and endeavoring to save its works from oblivion.

We may infer from his example that a want of originality, and a servile following of old forms and usages, was a characteristic of the Chinese more than two thousand years ago; a peculiarity which his teachings and example have served to render still more extreme and confirmed. Confucius was rather the exponent and embodiment of the Chinese culture than the originator of it. Whether considered as teacher, reformer, compiler of literature, or simply as a human being, Confucius remains a personage to be reckoned with.

The Chinese Classics, in which the Confucius system is found, comprise what are called the S - Shu - Wü - Chin (The Four Books and The Five Classics). The contents of these books may be represented in general as made up of ethics, history, political economy, biography, poetry and sayings and teachings of Confucius. These books are emphatically and almost exclusively the textbooks in all the schools of China in the past few decades, and were and are regarded as the summum bonum of knowledge and literary excellence. They have moulded the minds of the Chinese people and are the ultimate standard to which all moral,

governmental, historical, and other questions are referred. The long acceptance of the Confucian view inevitably led to the development of a static society, which it was possible to maintain because of the absence of contact with the non - Chinese world after the Manchu conquest in 1644.

The Five Relations and the Five Virtues are also the basic and important elements of his teachings. The Five Relations are those subsisting between emperor and officer (this has been abolished since the Revolution), father and son, husband and wife, among brothers, and friends. The last four relations belong to the family, which is justly regarded as the true foundation of the State, to promote peace in the State and it seeks to preserve the purity of the home. Here are to be inculcated lessons of respect, obedience, and regard for law. Here habits of subjection to lawful authority are formed which fit the individual to become a good citizen. Filial piety stands first in the category of human duties, and is an important part of the religion of the Chinese. Disrespect or disobedience to parents and elder ones is sometimes punished by dismemberment. Children in their earlier years are required to be respectful, dutiful, and retiring; they are expected to reverence whatever is inherited and derived from their parents and ancestors. Men are exhorted to avoid intemperance and vice and disgracing and offending

generations of their families. The duties of brethren are expressed in "The elder is to love, the younger is to respect." The relation between husband and wife has been modified since the Revolution. Women and men are on equal bases and have same rights and privileges. The last relationship among friends is answered by his Golden Rule: "What you do not want done to yourself do not do to others!" This is to bring about an appreciation of the responsibility of the individual for the safety of the group and the effect of individual conduct on the safety of others and the deterring of men from doing evil and inciting them to do good.

The Five Relations covered the whole sphere of human duties. The Five Virtues of the Confucianism are "Benevolence," "Righteousness," "Propriety," "Knowledge," and "Faith".

The defects of Confucianism are fairly obvious, mainly due to its legalism and externality. But it is a good deal to the credit of China that she has consistently, through the Sage's influence, placed education and public life on a moral foundation. On this foundation she has taught compliance with the way of Heaven, and she has built up an empire upon the recognition of social obligations to the living and the dead.

The system of ethics and morality which Confucius*

*In Chinese, the name is spelled as Hung-fu-tze.

taught is the purest which has never originated in the history of the world, and that he has exerted a greater influence for good upon the Chinese than any other uninspired sage of antiquity. Since the National Government came into existence, it is most regretful that such teachings have been grossly neglected, partly because the government disapproved these principles. Confucius mourned over the weakness of the central government in his days, and constantly condemned the assumption by the feudal princes of titles, honors and functions belonging only to the government which caused the deterioration of the nation and the society. His principles in his teachings are in accordance with a democratic government. Partly because students of inner states or provinces, who have studied at the missionary and the radical higher institutions of the coastal provinces, returned and suggested that their so-called modern ideas should be substituted for the conventional teachings of Confucius. The women are especially against such teachings, for Confucius believed that men are superior to women. Those modern students declared that individual rights should be based on individualism not on the group as a whole. Those who were doped with the reform ideas, and assisted by the governmental office, switched to the new teaching. As a result members of the family came to disputation whenever individual interest is concerned. More social problems appeared in recent years, especially

along the coastal provinces, which could have been avoided a few decades ago. We must realize that educational aims should be aims of society. The teachings of Confucius have been approved by our elder ones. The aims are being met by quite a few of his teachings while other teachings have failed in this respect, and that those aims must represent the aims of society. Society as a whole is confronted with the problems not just the individual or a certain party. The chief outcome to be achieved from the teachings is the development of the group rather than individual attitudes with respect to society, since it is designed mostly for the good of society, and adapted well to the society, why should the team change players while they are winning. The rising social problems have proceeded so rapidly that I hope the society will become conscious of the fact that the next generation should be considered and that the present one is enfeebling the society faster than it can be repaired. I hope social attitudes will come to the rescue and realize that rugged individualism has been responsible for the moral deterioration and disintegration of the society. We should profit by the wisdom and experience of the past and we ought to make these stepping stones to higher levels in the future, and we ought to select the best and do better than our fathers.

We cannot deny the influence of a good example,

but we cannot accept it as a ruling educational principle of society, and there can be no doubt that its importance was overemphasized. In some cases his principles are inappropriate and impractical for present use, for to-day this is a changing world, social aims must change constantly to suit the changing society. For example, Confucius was deeply interested in the sacrificial ritual of the national religion. In the Analects, it gives the evidence of the frequency in which he urged the importance of the "LI", that is to say, the "Rites" or "Religious worship", it describes those employed in the worship of Heaven and ancestors. Some of his principles gave evidence of monopolizing the life of an individual and the whole race, such as the principle observed in the capping of a young man when he comes of age, and those employed in the solemnization of marriage, as well as with the funeral rites and the observance during the period of mourning, there are also those used in the social intercourse among friends, as well as those employed in the home.

Ancestor worship is a religion that was once common among nearly all races. The sentiments which prompts men to care for the graves of their dead and to seek communion with them is one which all must respect. The human heart is everywhere the same, unless they are trained to do otherwise. We yearn for the society of those whom we have known and loved who have gone from this

life. All peoples, too, have memorial services in honor of the dead, and that is the essential essence of the Chinese worship of their ancestors.

One of the objections to the worship of the dead is that extravagant respect for the teaching and practices of dead ancestors makes progress very difficult. The dead hand rests heavily upon the living and restrains all movements toward change, even though it may be toward a betterment of conditions. The Chinese overemphasize the duty of reverence for the dead. They stand with their faces to the past, and follow too much the precedent of those who have gone on before. Confucius said that the man, who for three years after his father's death, does not change from his father's way may be counted truly filial.* To-day there is a movement among the young in China away from the restraints of the past. Many of them have gone too far, and abandoned the good of the old customs without considering the true value of its application to the present society.

The religious situation in China has made no advance, but has rather been going backward since the birth of the various religions. The character of God, our relation to him, the nature of the soul, and our future destiny are subjects which the Chinese people seem to have very imperfectly apprehended, or been entirely ignorant

* Analects I:11

of. This may have been because these subjects are more mysterious in their very nature, or because men shut their eyes to truth, and will not see when they might, or because of judicial blindness, implanted on account of disobedience and idoltary. The religious notion of the masses are, therefore, vague and chaotic. Most of their worship is a matter of custom, rather than serious conviction, they feel that they must worship something, and to satisfy their conscience, but without the slightest knowledge of the histories and principles of these religions. The conventional scholars encouraged such ideas that it is very desirable for the common people whose moral perceptions are obtuse, and who cannot think, to have idols set before them to awe and restrain them; and these scholars are idol worshippers too. Since scholars are highly respected by the common people, naturally they imitate every action made by the scholars, and obey the words spoken to them.

Once a disciple asked Confucius about Heaven, Confucius replied that he could not answer all questions of life how could he answer anything he was not acquainted with and never had experienced. But though Confucius gave to the people no religion, and discouraged inquiries with reference to God and Heaven, spirits and things mysterious, still the religious instinct was so strong, and the desire to have objects of religious worship so imperative, that the people would have some religion, true or false. Buddhism

came in to satisfy the religious want which Confucius left unsupplied.

Buddhism arrived in China from India during the Han Dynasty (65 to 70 AD). Slowly the faith spread over the country. Oftentimes it was persecuted and honored. It has undergone a change, its teaching from that of early Buddhism has been greatly modified. Like Taoism, at present, they are religions of a mixture of mysticism, magic, myths, and polytheism. They have conformed to the tastes and the requirements of the people, or, rather, been modified by monks and priests, so as better to please the people and attract them to the temples.

Buddhism treats largely of a future world and preparation for it, but it is very meagre in its teachings with reference to the present. The Gods of Buddhism inhabited an ideal world or presided over the regions of Hades, and its votaries were directed to seek seclusion from the world and society - another emphasis on individualism. The Buddhists never participate in any social activities and never cared much about the outside world. The temple is their only community and their ultimate aim is to attain Nirvana. To the average person their place is at the temple.

Many of the monks, both Taoists and Buddhists, it is true, are worthless creatures, lazy, ignorant and vicious, sometimes, they are called the "social parasite",

for they are taken care of by the contributions made by the wealthy class. Their teachings and activities are retrogressive to modern China, and regarded as corrupt and demoralizing, and dangerous to the State. Idol worship and pagan principles have caused the citizens to be submissive, passive, non - cooperative, self - satisfied and degenerate the social standard of the nation. They have been like the blind leading the blind. So powerless is human nature to extricate itself from the ruin into which it has voluntarily plunged. Nothing can accomplish this work but a regenerative education under expert supervision and with an established goal for a rejuvenated society.

But in spite of all opposition, Buddhism is a religion of peace and humaneness, it forbids all killing, and relieves human suffering. Similar to the teachings of Confucius, its ethical teaching takes a high rank. It trains men to be lawful citizens who are ruled from within rather than without, and teaches men to do good rather than evil, stressing humaneness. The Buddhists have done much to cultivate among the people a love of natural scenery and encouraged sculpture and painting. It has a profound influence upon Chinese civilization, upon its philosophy and its arts, its architecture, its literature and its religion. Buddhism is one of the chains that tightened the unity of the Chinese people for more than a thousand years.

Buddhism has in it many things that the humble people could take to their hearts. Thoroughly to enjoy the teachings of Confucius one must be a scholar, in order to understand its principles. And for the uneducated, Buddhist principles are easier and simple, it can be assimilated by them without hardships. It teaches them that suffering was caused by desire and that to gain peace and happiness they must overcome desire, which fits well into their environment. It is the humble class that needs a regenerative education most after the war, otherwise, those people will turn to other ideologies - probably communism, which has conditioned the thoughts and ideas during the present war period, and caused disunion among the people.

Buddhism has been called the "Light of Asia", and undoubtedly it has dispelled much gloom. It has been a civilizing force. But there are black spots on the disk of the sun, and Buddhism as well as other religions, are not free from faults. What is desirable is that, no matter what our faith, we must love truth above all things and be willing to acknowledge it wherever it may be found, for in that alone is progress possible. "Ye shall know the truth and the truth shall make you free"* - free from the bonds of superstition. "And if the truth shall make you free ye shall be free indeed."

* The Gospel of St. John, 8:32.

Taoism is both a philosophy and a religion. As a philosophy it is traced to Lao Tzu, who was a profound thinker, a political philosopher of keen insight, and an ethical teacher of very high order. The Tao - te - king, which is the Bible of Taoism, treats of two subjects, TAO and TE. Tao is the fundamental principle of the philosophy which it teaches, and te is the practical exemplification of the principle in conduct. Tao means the "way", or the "word". As a verb it means to "walk", or to "speak". Te implies action. It commonly translated as "virtue". When one walks in the "way" the result is right conduct, or virtue.

For Lao Tzu the welfare of the people was the true object of government. "The holy man's method of government," he says, "is to empty their hearts and fill their stomachs; to weaken their desires and strengthen their bones".* He disliked, however, to see the people struggle for wealth and official position and take pleasure in display. The lust of the flesh, the lust of the eye, and the pride of life, were things he condemned. "Riches, honor, and pride," he said, "leave a heritage of ill fortune."

"Do nothing," was his motto - "Do nothing, and all will be done." He loved paradox. "The tao is ever inactive, yet there is nothing which it does not accomplish." "The holy man does nothing, so fails in nothing. He seizes

* Tao - te - king Ch. III.

nothing, and therefore, looses nothing. He desires to be free from desire, and not to prize things that are hard to get." This policy of suppressing desire and allowing things to take their course, he believed to be the way of nature - the way of the Tao. He had no use for noisy busy - bodies.

Lao Tzu was an altruist, for he said: "The holy man keeps himself in the background, and therefore he comes to the front. He puts self aside, and therefore, his own interests are preserved." Once Confucius asked him: "What, then will you return for good, if you return good for evil?" He said: "I am good to the good, and I am also good to the bad, for virtue (the te of his philosophy) is goodness. With the faithful I am faithful; with the unfaithful I am also faithful; for virtue is faithfulness."* "Requite enmity with kindness."*

He hated war, and gave high place to tranquillity and quietude. One of his disciples, Chwang Tzu, expressed his thought which was derived from Lao Tzu, he said: "The command of armies is the lowest kind of virtue. Rewards and punishments are the lowest form of education. Laws and ceremonies are the lowest form of government. Music and fine clothes are the lowest form of happiness."*

By his philosophy he seeks to make men masters of

*Tao - te - king, Ch. XLIX

* " " " , Ch. LXIII

*Legge, The Text of Taoism, Part I, p.334.

themselves. Thus he teaches as follows: "Whoso knows men is knowing, but he who knows himself has understanding. He who subdues others is strong, but he who conquers self is mighty. He who knows sufficiency is rich."* But the method by which one attains this self - control is not to be a method imposed upon one from without by laws and commands. It is the self - determined choice of the soul, which knowing Tao to be the source of all things and the only true way of life, seeks to live in harmony with that living word (tao) and to walk in that high way.

It will at once be recognized that Lao Tzu was a quietist. He would be passive - yield himself to the influence of Tao. It could not be right, therefore, for him to strive and participate in any activities. Hence the Taoist, today is a quiet, not easily provoked, one who refuses to engage in controversy. Strife, impatience, anger - all these destroy the peace of the soul which is summum bonum. They injure the vitality of the man and shorten his life. The taoist agrees with the Buddhist in endeavoring to suppress desire; but whereas the Buddhist looks upon desire as the cause of birth and rebirth, from which one should seek deliverance, the Taoist suppresses desire because desire frets the soul and wears out the life. The Buddhist is a pessimist and thinks life to be evil - a curse to be escaped. The Taoist loves life,

*Tao - te - king, Ch. XXXIII.

believes it to be a blessing and seeks to prolong it.

The Taoist principles appeal to the conventional scholars most. Most of them have failed in the public examination and could not attain a position in the government, at the same time they are too proud to do any manual work and finally became a loafer. They welcome the principle of "Wu - wei" or "Do - nothing" and others. They merged the principles of Lao Tzu and Confucius and give calamity and confusion to their progeny with the reference to the various teachings.

As I mentioned above, modern Taoism has modified its original principles. At present, it is a religion of evil, it has done more than any other religion to perpetuate the harmful superstitions of the Chinese. The belief in witchcraft, the dread of the spirit, to communicate with the dead and the practice of exorcism are all common practices of Taoism. It is an incentive point that causes conflict between modern scientific knowledge. Despite its failings Taoism has also a very admirable ethical code. It teaches not to walk in the way of evil, compassionate towards all creatures, correct yourself then convert others, assist and respect the elders and kind to youngsters, and finally bear insult without hatred. Taoism has held influence over the people, because it appeals to instincts and wants which Buddhism has neglected or ignored. It has filled the earth and

sea and skies with deities endeavored to unravel the mysteries of nature; and furnished gods who cared for the wants of men's present world. In their fundamental and original characteristics, Confucianism is moral, Buddhism metaphysical, and Taoism materialistic."

At present, China has five main religions: Islam, Buddhism, Taoism, Lamaism and Christianity. Because of their various teachings and difference in principles, not a common and ultimate goal has been established for the society and the welfare of the people, except for their own egotistic principles and theology. As a result, the nation is divergent in thinking, and not united. The government has proclaimed the separation of religion and state, yet the members of the government are so religious minded, that frictions have been evidenced in various activities. Often legislation in regard to the national welfare was blocked by the various groups. Even if it had been passed, it has to go through another test between the government and the people. Therefore the separation of State and religion is a necessity, and emphasis should be laid upon "national unity". By that, I mean the nation's welfare should precede religious emphasis. The people must be reminded that without a nation there is nothing, but with a united nation there is everything. Religious emphasis should be placed on a secondary basis and used as a moral guide to train the ethical character

and develop lawful citizenship in the individual, those qualities whereby he will act well his part as a member of town, city, states or provinces, and nation. The training of people's mind, so they could think in the world of ideas or engage in abstract thinking, however, should be placed under the educational institutions, which must be operated on democratic principles and bases, and give the truth.

V. Problems of the Chinese Language.



"Education is the perpetuation of a culture and all culture, especially intellectual is built upon the language:"* This statement is very true in China. Here language means rather the ideographic written medium than the spoken language. The written languages of other nations have changed with the change of their speech, while in China the characters,* and their meanings, have remained as they were two thousand years ago. The literary language has been an artificial thing for a thousand years or more, and for all its stylistic variations it has been essentially the same throughout the ages. Once a Chinese has succeeded in mastering it, it is the same for him, from the point of view of language, whether the poem he is reading was written a thousand years ago or later, it is just as comprehensive in either case. A Chinese scholar is in touch with the ages through the medium of the ancient scripts, so is he with a coeval Chinese at the other side of the country. Although he

* 中山 三民主義序

*The term for the signs of the Chinese written language in English is "characters" "Ideogram," is sometimes substituted for the above, and others prefer to use the term "ideograph."

would be unable to understand a word the other said, the written language they use in their correspondence is one and the same. Thus, the preservation of culture, civilization and the political union of China through the centuries can be attributed to the unifying force of the written language more than to any other factor.

The Chinese language in its written form has neither alphabet nor syllabary. Each word is a unit, in that it is represented by a conventionalized picture. It is impossible to spell Chinese, since there is no list of letters with their conventional sounds with which to form words. Nor has the Chinese language a syllabary such as has been developed for Japanese and for some other languages, where the syllable is the unit not the individual sound.

In the first formation of the written language, which must have been at a very early period, these characters were mostly ideographic, and must have been very few: for instance,  stood for the mountain,  for the water, etc. The present forms of these characters are 山 and 水.

The impossibility of inventing all the forms necessitated the use of characters more or less arbitrary: for instance, 生 sung, grow; 平 ping, smooth; 新 sing, new. Some of the characters are simple like the first two, but by far the greater part are compounds or

radicals of simple characters: as 清 ching, clear; 捉 t'soa, to catch. Ching has a compound or radical sue, water, on the left, and a unit or phonetic chin, green, on the right; t'soa has a compound or radical shuo, hand, on the left, and a unit or phonetic tso, foot, on the right. In both these characters, as may be readily seen, the left part suggests the meaning, and the right the sound, and many other combinations are similarly formed. The simple character heart, 心, sin, for instance, is a component part of many others representing faculties and affections of the mind. The character man, 人, rlun, is connected with those representing the different dispositions and relations of man, and so on indefinitely, the different component parts giving some hint to the discovery of the meaning, and perhaps also of the sound. This is not always nor generally the case, however; for many of the combinations seem entirely arbitrary, as 笛 di, a flute; being made up of tso, bamboo, and a preposition you meaning from; also 紫 tsu, violet, which is composed of ts', this, on the top, and s, silk, on the bottom. If a person does not know the ideogram, seven out of ten times he could neither give the correct pronunciation nor the correct meaning.

The whole number of characters in the Imperial Dictionary of the Emperor Kwang-shi, which is complete in six large volumes, is about 40,000; most of these however, as is the case with the large proportion of words in

Occidental large dictionaries, are obsolete forms, or ideograms very seldom used. From four to five thousand comprise all those in ordinary use.

The characters were first invented to represent words in the spoken language. The language of China, whether written or spoken, is strictly monosyllabic; that is, every syllable is a distinct word by itself. Occasionally two or more characters are used together as a compound word; but they still seem to be distinct monosyllables, as in English, steam-ship, etc. The Chinese still attach sounds to their characters and the sounds vary with the speaker's dialect. But the spoken language is very poor in separate sounds. There are only a few more than four hundred separate sounds in Pekingese and less than twice as many as in the South. The vowel system is by no means rich, and the consonants do not show any striking peculiarities. Many of the foreign sounds are missing, and there are a few sounds found exclusively in the Chinese language.

In most cases, the vernaculars shade off into each other by almost imperceptible gradations. In traveling twenty or thirty miles in the south of China, one may notice slight changes in the speech of the common people. In traveling eighty or one hundred miles, the changes are more marked, and oral communication becomes difficult, and a journey of two hundred miles will bring

one into a region where his vernacular is almost useless. The variations of these dialects consist in the use of different words and expressions, pronounciations and tones. Though at first a new dialect, when heard spoken rapidly, seems entirely different, a little analysis and study will bring to light familiar words and expressions in new forms.

Variations of dialects take place much more rapidly and widely in some parts of the country than in others. A marked distinction in this respect is seen between the Northern and Southern provinces, the degree of variation being very great in the South, as compared to the North. South of Yiang-tse River a great number of dialects is spoken; north of the river, but one general language, or dialect, with comparatively unimportant variations. The reasons for this are, (1) the civilization of China started in the region of Yellow River, which is north of the Yiang-tse River, and (2) since the capitals of almost all the ancient dynasties were situated near Yellow River, the region north of Yiang-tse, their customs, language, economic and political affairs were more uniformly controlled. Even in the late Manchu Dynasty the South had never actually been controlled by the government in the North.

Diffefent dialects, having common affinities, may be grouped into classes. Those which are most generally spoken have been reduced to writing, and have their own separate literatures. The most of the dialects are not

written, have no literature, and it is difficult to write them purely by means of the characters used in the written language, because many words occur in the vernaculars which do not occur in the written language, and, consequently, have no character in it to represent them.

Each dialect has a certain number of sounds. This number of sounds is eked out by pronouncing the sounds in various tones of voice, but even then there are dozens of meanings allotted to a single sound in a certain tone-homonyms, that is to say, as if in English the sound "reed" (or read) meant twenty different things instead of two or three. This difficulty the spoken language overcomes by joining synonyms in pairs, by attaching to a verb its inherent object (as read book), by the classifiers of nouns and other devices. The indefiniteness in distinguishing monosyllabic words is much diminished, though by no means fully obviated, by the introduction of tones and aspirates. Thus, four words spelled precisely alike, for instance, sung, sung, sung, sung, may, by being uttered with the different tones which belong to them respectively, be made as distinct and intelligible to a Chinese' ear as if they were differently spelled and pronounced. To illustrate the aspirates: tong, 東 with an aspirate, means east; without it, to move 動; tung 登, with an aspirate, means lamp; without an aspirate; to wait or class 等.

Contrary to the Western way of reading, the

Chinese usually read aloud. This custom may be followed partly from force of habit, having studied in this way in school, or to fix his attention more closely by using the voice to keep away other disturbances; but is also due to a desire to heighten the pleasure of reading by catching the rhythm of the sentences with the ear while the sense is conveyed to the eyes.

The written language has no need of the above expedients. Though a passage in the book will be impossible to understand if read aloud, owing to the hearer not being able to decide which of a dozen characters with the same sound is intended. This fact may be explained by referring to the monosyllabic character of this language. The number of monosyllables which it is possible to form with the vocal organs is limited. No such difficulty is presented to the reader himself, for the identity of a character is established at once by its unique shape and it speaks to the eye. Since the written character had such facility for multiplying its words and ran no risk of ambiguity through homonyms, it refused to be held back by the infirmities of the spoken language. Thus the two parted company.

There were originally eight types of Chinese writings, later the scholars had either discarded some of them or combined some of them with the other groups. At present, they are known as (1) "Chuan Su", (2) "Di Su",

(3) "Kah Su", (4) "Shing Su", (5) "Tzau Su" and (6) "Song Su".

"Chuan Su" derived from the most ancient writings, the "pictographic letters". It was first invented in the Chou Dynasty, its present usage is for scrolls, inscriptions, tablets, and seals by the seal-carver.

"Di Su" started in the Chou Dynasty, but was later developed by an official during the Chin Dynasty who intended to simplify the ancient scripts which were already available. The emperor adopted it and used it as a standard penmanship for his officials. Its usage at present, is for seals, inscriptions, tablets, etc.

"Kah Su" was founded in the Han Dynasty and was derived from "Di Su". Everybody can write this type provided the writing is clearly and neatly written. It is a polite form used in letters, to indicate respect for elders. This type was also required in ancient examinations when the candidate wrote his essay.

"Shing Su" or the semi-shorthand type is used in writing a letter to well known people who rank socially equal or lower, such as friends and younger brothers. It is also used, at present, by pupils in taking notes in class.

"Tzau Su" or quick shorthand is almost similar to the Gregg shorthand in English language. It was first started in Chin Dynasty and was later developed and used

frequently during Han Dynasty. This type is mostly used, at present, by clerical and journalistic people.

"Song Su" was founded in the Soong Dynasty. This type is used for newspapers and other printed matter.

The attempt to invent a grammar for Chinese was long ridiculed by many Chinese scholars, for the simple reason that the Chinese language structure is so simple that it has no definite grammatical constructions. The Chinese, they say, did not produce a grammar of their own language in twenty to thirty centuries. Then foreigners undertook to supply a want that no one had felt. The whole of Chinese grammar depends upon position. A Chinese character may act as any part of the speech, voice, mood, tense, person, case, etc. One will find it especially true in the Classics, it must be determined by the context, usage, probability, inference, and the general drift of the subject. Kwang 光 means light, Yin 陰 means shade, but once they are combined, it means time or moment. The Chinese language supplies the fundamental and leaves accessories to the reader. Alphabetic language is a definite woof: ideographic language is a fleet of pictorial ideas sailing in loose formation. Therefore, no rules or position or grammar can be laid down.

It is a question often asked, "How much time does it require to learn the Chinese language?" A person of ordinary ability, with perseverance will be able to

acquire one of the spoken dialects, so as to speak it accurately and intelligibly, in about a year, though with a small vocabulary. In the course of two or three years, he ought to possess a good vocabulary, and fluency in using it. This naturally depends upon the opportunity one has to use the language. Similar to the studying of, any other foreign language, the more one practices the better he has the language at his command. To become familiar with the written language, or Wenyen, of China is almost the work of a lifetime.

It is due to the simplicity of the Chinese language that caused most hardships for Chinese students to learn a foreign language. In the first place, the Chinese language has no great distinction in present, past and other tenses; for instance, the verb ch'ue 吃 means to eat, the conjugation of this verb in Chinese is the same throughout all tenses.

I eat a piece of cake. 我 吃 - 塊 餅
I eat a piece of cake.

I ate a piece of cake. 昨天 我 吃 - 塊 餅
Yesterday, I eat a p. of cake.

I have eaten a p. of cake. 我 已經 吃 過 - 塊 餅
I already eat past a p. of cake.

I shall eat a P. of cake. 明天 我 要 吃 - 塊
Tomorrow I want to eat a piece
of cake. 餅.

etc.

This is one aspect of the differences between

Chinese and English. Any one who has tried to explain to Chinese students the differences between "If I were to go," "If I should go," "If I went," "If I were going," in the subjunctives, will readily see how difficult these numerous changes are for the Chinese. There are, to be sure, uses in Chinese which express the same general set of concepts that the European subjunctive expresses, but even there, they are not exactly the same.

The spoken languages of China are various but they resemble the written language, inasmuch as the proportion of words, and also many of the idioms, or constructions, are the same in both. They differ principally in this, that the spoken language are less compact, using very often two words for one in the written. It is in a great measure, by this means, that the indefinite words of the written language become clear and specific in the spoken. The character *人* ming, meaning people, for instance, would be unintelligible, as heard pronounced, but the colloquial for people, *pai-shing*, could hardly be mistaken.

We have now passed from the discussion of the complicated written language and seek the development of the National Language Movement or *Kuo Yue*, which has been developed to express the scientific learning and European ideas. Mandarin, used mostly by the officials, is a modification of *Kuo Yue*, owns the new vocabulary in

common with the literary language, or written language, or Wenyen.

The newly accepted principle of education, in Chin or Manchu Dynasty, was that the aim should be to educate the people as a whole, and not merely to discover men of talent for ruling the country. A prime obstacle to the attainment of this aim was the extreme difficulty of learning the written language of Yenyen. Before he was to regard the language as a servant and not as a master the student must have been well advanced in life, or he had to devote many of his best years to obtaining command over what, after all, was only a medium of expression.

Since literary construction and Classics were more inextricably allied in Chinese literature than in any other in the world, there appeared to be no prospect of relinquishing the one without relinquishing the other. The Classics were dropped from the curriculum of primary schools because they had hitherto been learned there without being understood and because they took up time that was required for modern subjects. But the literary language or Wenyen was still used as a medium of instruction. It now lacked more and more its indispensable background of the classics.

The spoken language was early divorced from the written language, but they still influence each other at

a distance. Official business, for instance, demanded a greater lucidity than the ornamental written language, however, sometimes, due concession was made to the group mind by the frequent use of classical allusion, the intervening passage of official documents sometimes approached the vernacular. The Buddhist priests, who could take the liberties of the sort without much social risk, often dropped the pretense of writing literary Chinese, and recorded their conversations with their disciples in characters representing the contemporary spoken word. Tsu Shih (1130-1200), the famous author of "Juvenile Instructor" and of philosophical works, adopted the practice in his letters and written conversations and made it more respectable than it would otherwise have been. This style was employed by his followers in certain branches of philosophical literature. The written vernacular, however, became popularized by the playwrights and novelists, especially during the Mongol Dynasty. But the vernacular style never obtained recognition from the literati and the large number of works in it were passed over in silence in the standard histories of literature. Thus the suggestion, when it came, that pai-hua should be used as the literary and educational medium of China was considered as threatening the very foundation of Chinese culture.

In July, 1898, the Chancellor presented a

memorial to the Emperor pointing out the difficulties and disadvantages of the Chinese written language and recommended the adoption of the system of simplification described in books written by Lu Chuang-chang and others who had spent many years developing it. This system was based on Kwang Shi Dictionary. Before anything definite could be done the Boxer Rebellion had taken place and the idea was forgotten in the general reaction. It is noteworthy that the promoters of this phonetic innovation were southerners, the northerners being then hostile to it. In 1900, a native of Hupeh published a book called "A Mandarin Sound Alphabet". It sold rapidly for a time. It has no more than a list of abbreviations for beginners to enable them to master the language more easily. In 1907, another appeared entitled "A Complete List of Abbreviations" by Lau Naeh Sian of Chekiang. It was an elaboration of Wang Chao's system. In 1908, the author was summoned to appear before Empress Dowager to explain the usefulness of his work. In consequence of this the Board of Education was instructed to report on it. but the report was delayed and nothing came out of it. Like many other inventors, Wang and Lau were before their time.

In 1912, when the Revolution took place, the Board of Education convened a conference at Peking to consider means of promoting the language and to fix, for this purpose, a phonetic alphabet (注音字母) or Tzu Yin

S Mo. After much discussion the "Forty Symbol System" was settled, but was not brought into use until November 1918. In 1924, many grammar books for Chinese language were published. Unfortunately Classics were still popular in most of the high school curriculums. There was no need for pupils to study grammar as a prerequisite for Classics, and furthermore the number of teachers who could teach Chinese grammar was small and doubtful. So far these attempts have been mainly directed towards simplifying the learning of the written language.

The pai-hua movement was started in the National University of Peking, though there had been increased composition in mandarin from the beginning of the century. A periodical called 新青年 or New Youth had been started by the professors of the University in 1915. It was written to begin with in the ordinary literary language. Early in 1917, Dr. Hu Shih contributed an article in which he maintained that the written language should be abolished, and that pai-hua should be elevated to the rank of medium. The editor of the periodical, Fan Tu-hsien, who was also dean of the literary faculty of the University, saw the possibility of this idea, and gave it his support. He wrote an article in which he enumerated these principles: (1) Overthrow the old aristocratic literature and establish a literature of the people; (2) Overthrow the literature of classicism and

establish a literature of realism; (3) Overthrow the literature that is secluded from the world and establish a social literature. Dr. Hu Shih and others now contributed translations of stories written by Westerners into pai-hua, and a number of other writers followed their lead. From January 1918 on, the papers were practically entirely in pai-hua. More revolutionary still, poetry written in the vernacular was being published. This poetry was crude, amorphous stuff for the most part, but some of it hinted at future achievement.

The movement naturally incurred fierce opposition from the conservatives. The controversy soon became mixed up with politics. The students of the university had followed the lead of their professors in supporting the pai-hua movement, and it happened that they also gained prominence by their agitation against the "Twenty-one Demands" of Japan. The triumph of the political party favoring their action meant also the triumph of the pai-hua movement. Many literary men allied themselves with the movement, and in January 1920, the Ministry of Education ordered that the spoken language should be used for the teaching of Chinese in all schools. From that moment on the pai-hua became of the first importance.

Pai-hua had the advantage over the literary language, of being much more easily learned, but it was

far clumsier and more discursive. What could be said in four characters in the written language might require ten or twelve in pai-hua. It labored under the difficulties of the spoken language. But there were weightier matters than this. The pai-hua used by the reformers and their followers was the written form of the mandarin dialect, spoken mostly around Peking. Now China, with her vast territory, as I have mentioned above, has a large number of distinct dialects. Those spoken in the northern provinces and over a wide area extending to Yunnan state are closely related to Pekingese, but those spoken in the center and the southern maritime provinces such as Hainan, Fukienese, dialect, etc., have no recognizable resemblance to this dialect. These dialects have a vernacular of their own which in some cases has been reduced to writing. Cantonese, for instance, possesses a considerable literature of their own. Thus, for the inhabitants of non-mandarin speaking district to use and understand a Peking vernacular meant that they first of all had to learn what was to them a foreign language. Racial prejudice is highly evident in the South, the people resent any adoption coming from the North, thus they refuse to use pai-hua as the medium for class and in ordinary conversation.

The form of pai-hua that was made standard for schools was called Kuo Yue or the National Language. It

was an artificial language based on Pekingese, though effecting a compromise between northern and southern mandarin both in pronunciation and in vocabulary. Although it differed from Pekingese in many comparatively fine points, it did not sound different from Pekingese even so much as one type of mandarin from another. This was because the promoters of Kuo Yue agreed to use the same tones as those of Pekingese, and it is the tone, more than anything else, that characterize a dialect. It is doubtful whether it is anywhere spoken according to the rules laid down, each speaker of the mandarin speaking areas tending to revert to his own variety of the dialect.

Kuo Yue, we see, was still, in writing, tied to the old ideograms, though they were very often used in a different way than they were in Wenyen. There still remained, then, the necessity of learning several thousand characters before one could read the literature that was coming into being with the new language, or the innumerable translations from foreign tongues. Many foreign books which were originally translated into literary language during the first reform in the Manchu Dynasty have now been retranslated into a new modern Chinese language - the pai-hua, new books too were published under the supervision of the Textbooks' Committee.

Foreigners and missionaries gave their opinion that sooner or later, with the advance of the Western

civilization, it was inevitable that an alphabetical language would have to be substituted for this so laborious and unwieldy a vehicle of thought - the literary language. But the invention of an alphabetical or phonetic system that will effectively render Kuo Yue or even the written language, still seems out of the question. The reason is the great number of homophones. The missionaries romanized several dialects for educational purposes. For certain dialects, notably the Amoy dialect which had no written pai-hua, romanization was the only means of putting it down on paper. But romanization, apart from the constant dangers of ambiguity which arose, destroyed at once the link with traditional China through the use of the ideographic character. The same objections applied to the Chinese invention of "Tsu Yin Shi Mu" (注音字母) or "Fu Hao" (符号) or the "Forty Symbol System" with its forty phonetic characters, though this system proved to be useful in teaching the written character and the sound in mandarin. Besides, it was necessary for the speech of the whole country to be standardized before any phonetic would be intelligible to the country as a whole. Those schools had a class of instruction on the forty symbols, usually, met only once a week. The method of instruction was poor. It started in the elementary grade, naturally those children had a meagre interest in it. The result was, it took only three months to learn five hundred

new ideographs and one whole year to learn the forty symbols and its application was still in doubt. This system was copied from the Japanese.

Kuo Yue is still on trial. Many people doubt whether the spoken language is fit to be used as a scientific language. They think it will have the same defects as the written language so long as it is written in ideographs. At present the pupils can avoid the step in translating from the written language into Kuo Yue. Otherwise, the pupil will have the dual difficulties in translating the written language into the spoken language and then he has to think in a scientific way in order to understand the content.

Kuo Yue has now taken over the giant's share of the labor -- the creating of new terms for new ideas. Chinese lends itself to the coming of new characters, but as it has turned out, few new characters have been manufactured, but existing characters have been used to make phrases to express borrowed ideas. So far there are less than fifty newly made characters which have as yet had no sound allotted to them. They are mostly equivalents of foreign weights and measures and technical names. Sometimes, too, old characters have been modified, as 姊 and 你.

In the early days the favorite means of adopting a foreign word was by imitating its sound as nearly as

possible, though, because of the language's lack of certain sounds, the result was rarely like the word translated (as the word ultimatum). Later on, the creation of new characters to express an idea was resorted to very often. This was done by new combinations of radicals and phonetics, as the word oxygen or yan 氧. A more common method of expressing new ideas was to add some classifying suffix to existing word or phrase as remember plus strength means memory. Sometimes old phrases were revived to convey a new ideas. such as hunger strike 不食周粟. The most common method of all was to place two or more existing characters in juxtaposition to form a new phrase such as 进化, progress. Another method was using the equivalent sound in Chinese and substitute it for the foreign word such as 摩登, modern.

Dr. W.W.Yen admits that Chinese is very defective from the standpoint of clearness, accuracy, and logical sequence. He says, "Chinese is a language more appropriate for the expression of poetic and literary fancies than for the conveyance of legal and scientific thought."*

To revert to the problem of language versus education, we find the Chinese pupil who is a native of the non-mandarin speaking states and who is receiving instruction in Kuo Yue not only has the shortcomings of the language to contend with; he is also dealing with what to

*"Debabelization" by C. K. Ogden, p. 132.

him is a foreign language. I have seen southerners, especially children, having been put through a course of Kuo Yue with the aid of Kuo Yue textbooks, go on to learn geography and other subjects, with the aid of other textbooks written in Kuo Yue. As often as what they now learn is not geography and other subjects, but a little more Kuo Yue. Owing to the incompetence of teachers and other reasons the pupils from south-eastern maritime provinces have rarely sufficient command of Kuo Yue to enable them to use it as a medium to learn other subjects. In Kwangtung province, for this reason, they are reverting to the Cantonese vernacular as a medium of instruction, the Kuo Yue is still taught in many schools as a special subject or elective at the pleasure of the teachers.

It seems certain for the purpose of teaching Western ideas and subjects, especially technical subjects, the best method would be to adopt any Western language as a medium. It is rather odd that China did not adopt the Japanese idea in this respect. In Japan many schools are using textbooks written in various foreign languages and the different languages as a medium; for instance, a student who has a knowledge of French will take geometry in a class where French will be used as a medium. This not only helps the student to use the language more frequently, but ~~it~~ also develops the student's thinking in a scientific way as a regular French. Thus the student

uses one stone to kill two birds. In China, naturally, English would be more favorable than any other foreign language, for English is the Western language widely spoken by many Chinese in China, and furthermore it is a required subject in all school curriculums. It is taught in the middle schools and schools of higher standard, but the results are very poor. Few students ever attain to a knowledge which would allow them to use it as a medium for learning other subjects. With an allowance of only five hours a week no other result can be expected. In missionary schools, however, English has been used more often as a medium for instruction. Better comprehension was the result. They were also called as the "English-orientation" for those who intend to go to England and America. Gradually, however, under the stress of the new nationalistic spirit, and due to the efforts of a few determined scholars, the use of English was curtailed in most parts of the interior provinces and used the pai-hua instead.

Before 1938, returned students, especially from the United States, suggested that there is a solution which, if adopted in a large enough scale, and systematically, has in their opinion every chance of success. They refer to Basic English. It is a scientific language easy to be taught and designed with a strictly practical object. From the examples, and from the judgment of many

authorities of eminence it seems suited to all essential purposes. It is claimed that it can be mastered in a few weeks by a person unacquainted with a Western language. It is indeed a fine method for English speaking countries, but I doubt very much, if it would have a great success in China. First, the people of China, with their four thousand years of history and civilization, have to forget its intrinsic valuable language and adopt a foreign and new language. Unless the Chinese language is utterly discarded, and use only the English language, otherwise the people of China will have to learn two languages at the same time.

There is a movement closely joined, in objective, to the above suggestion toward simplification of the Chinese language. That is the mass education or Shi Tz Yui Ton or the Thousand Character Movement which is associated with the name of its principle leader, Mr. Y. C. James Yen, a graduate of Yale and Princeton who began his work with the Chinese labor Corps in France during the 1st World War, and which is organized through the National Mass Education. Mr. Yen and his associates worked out a course of study based on a thousand characters. These represent the words in most common use in the vernacular. Their mastery enables the individual to write simple business letters and read books and newspapers intelligently. This, by demonstration, can be accomplished in

four and half months with an application to study of an hour and a half a day. The teachers volunteer their services and come from the teacher and student groups. The movement has spread rapidly and has met considerable interest and support among the illiterate masses. This movement won favor because it has solved the language problem in a right manner. It does not neglect or discard the intrinsic and ancient feeling and value toward the Chinese language. As I have mentioned above, each word is a unit, there is no way of spelling a Chinese character. The principle applies similarly to Western language, if an English word is to be spelled into Chinese, it would take the foreigner twice as much time to learn how to spell that word in Chinese than in English, not mentioning the opportunity of its usage. For example, the word "to exemplify" meaning 示例 in Chinese, in using the Chinese spelling it will be like this: 爱克斯才不立发爱. "The day that the Chinese discard their written script," says Karlgren, "they will surrender the very foundation of their culture."

Tremendous developments are taking place in the Chinese language during recent years. It is expanding daily. Chinese educators are recognizing the importance of the language and there are many different movements to meliorate the backward conditions which prevail. Two score years ago no Chinese was ready to back the funda-

mental fact that a unified language was basic for the country. Now a good many not only feel this, but are working at top speed to bring about some sort of common speech. There is besides all these, a very definite interest in Chinese phonetics and in basic vocabulary tests from a scientific point of view, in order to lead to practical results in the work of teaching Chinese to the foreigners and in making clear to the Chinese people themselves what their language really is.

After the war, the inhabitants of Northern China, who have been under Japanese control for more than a decade, would place a great burden on the Central Government in the process to convert their language from the Japanese language into their native tongue. The thousand character movement could be extended to that part of the country and it will have less difficulty than any other movement, since Chinese characters occur frequently in the Japanese newspaper and advanced literature. They could acquire it very easily and be converted back to their mother tongue immediately. The task for developing a common language in China proper will, of course, be tremendous as well as expansive. In order to achieve the above, three points must be emphasized: (a) provincial sparatism in language, as well as in politics, after the war, must cease if China is ever to become a united nation, (b) China's other problems will never be settled without

some previous settlement of its language difficulties, (c) unless the two things, teaching a spoken and a written Kuo-in or pronunciation, go hand in hand, there can be no hope of speech-unity in China.

V. Social Political Problems.

For the next forty years after Emperor Chuan Lun the nation became weak and dissolute, emperors were unable to cope with the problems which confronted the empire, behind the walls of the capitol luxury, indulgence and intrigue had been at work among the Manchus. The Manchu Dynasty now had passed its crest of strength and had started to decline. Under the surface were seething all kinds of restlessness and disorders. The population of the country had increased enormously. Great wisdom was needed in the administration of the finances, the development of agriculture, constructive policies to lessen the evils of flood and drought. Secret societies, an ancient institution in China, became anti-dynastic. Another indication of chaos in the nation was the power of the pirates who were constantly attacking the coastal provinces. During all this chaotic time the foreign trade continued to grow. The vast shipments of opium were imported by the Occidentals. Although, for a while, it had become contraband cargo, but as long as the demand for opium existed, the supply came clandestinely by means of systematic bribery and smuggling. Later the hatred of

opium and detestation of the foreigner evidenced by the Chinese became strident and nearly synonymous, because the opium that enervated the Chinese enriched the foreigner, and it also had undermined the health and character of the young men who indulged in the habit. As a result, the Opium War started and was later followed by several wars. After the Peking Treaties were signed, opium was to be readmitted at all treaty ports upon payment of an import duty. At present, opium is still used by the Japanese as a weapon to demoralize the people and the society of China.

At this period, when China was engaged with her foreign trade problem, her internal affairs were going from bad to worse. The Manchu Government was growing more effete; the officials were corrupt. The indemnity demanded by the Westerners was more than the government could manage. After 1850 the Emperor financed the country by voluntary contributions from the rich, who in payment received official honors. The rich illiterate often bought official position. Much corruption was the result of this system of official tenure. Those who bought offices recouped themselves by "squeezing". Taxes of necessity were heavy, justice was corrupted. More and more often the populace broke out in sporadic rebellions. Christian doctrines, which had made rapid expansion since the various defeats suffered by the Chinese, became entangled with revolutionary tendencies of the time. This unfortunately

created a confusion of religious and revolutionary ideas in the minds of the leaders of the Tai Ping Rebellion (1848-1865). The movement gained momentum and spread from province to province, and the nation suffered disaster and destruction.

The Imperial Government, fearing the growing strength of the movement, sent Tsung Koa Fan to suppress it. The end of the Rebellion seemed in sight but, unfortunately, just at this time the Imperial Government again became embroiled in difficulties with the foreigners, which gave the rebels time to recoup their fortunes. Thus did the Manchu Government struggle ineffectively with the right hand against the foreigners and quite as ineffectively with her left hand against the Tai Ping Rebellion. But Tsung Koa Fan led his troops and suppressed the Rebellion at Nanking.

In the turmoil and panic during the Tai Ping troubles, the Chinese officials utterly failed to regulate the collection of the tariff. At Shanghai the foreign consuls took upon themselves the task of collecting duties and turning the proceeds over to the Manchu officials. They managed the collection so successfully and turned in so much more money than the Chinese that the Chinese government asked the foreigners to assist in the creation of a customs service. A foreigner was put in charge of the Chinese Maritime Customs Service, and thus kept China from

becoming totally bankrupt. This high honor on the part of the West in discharging an obligation to the Chinese, the faith of the Chinese in the Westerner, is a bright spot in the dark pictures of distrust and misunderstanding between China and the West during that time.

The Tai Ping Rebellion had shown how weak the ruling house had become, and the Manchu Government was proving itself to be corrupt and ineffective; the continued conflicts with the West had made evident the inability of the government to handle international problems without strife and loss.

In 1861, the Emperor, Yen Fung, died, leaving as heir to the throne a boy of only six years of age. But the people made no move to revolt, for they were too weak to make such move after the Tai Ping Rebellions, wars, famine and flood during the previous years. Therefore, the Manchu Government lasted another forty years. From that time on, Tsu Shih, a concubine of the ex-emperor, ruled China. To accomplish her ambitions she sometimes used the charm of her personality, sometimes real statesmanship, sometimes cruelty and intrigue. Very early Tsu Shih came under the influence of eunuchs and gave them great power. And in spite of repeated protests from the better officials, she openly flaunted before the kingdom her reliance upon the eunuchs. We find little in the documents to show that the Empress interested herself in promoting

the culture or material well-being of the people. Instead she levied rich tribute taxes on the ighteen provinces and in the court there was extravagance and degeneracy.

No more able to cope with the situation were the provincial governments. They lacked both the will and the power to handle the larger problems; over-population, banditry, piracy, the recurring floods and famines, the great problems of communication in a country as vast as China, education, and the general well-being of the people. The maintenance of peace and order rested upon the immortal unit of the local government, the village. The town fathers were powerful in their small communities so that throughout the empire the daily life of the people went on much as it always had.

At this juncture some of the more thoughtful of the statesmen began to talk about reform and to advocate the adoption of certain innovations from the West. They saw that China's poor transportation facilities, then as today, were the cause of the deaths by starvation of such large numbers, isolated in the famine districts. The railroads would bring about the political unity so much needed in the country; quicker transportation would pull the provinces together, it would intermingle the thought of north and south and by degrees build up a common language known by all. They urged the effete Manchu Government to the need of changing the ancient and outworn

industrial pattern, to introduce scientific mining and manufacturers, regulate finance and encourage foreign studies. As many other prophets, they were ahead of their generation.

Soon after the death of the young puppet emperor and her mother, Tsu Shih decreed that the son of her younger sister be declared Emperor. Kuang Shu began his royal duties in 1875, duties which for many years were carried on by his regent, Tsu Shih, under whose administration, China had lost more territory than any other Dynasty. The new intelligentsia of the country, both inside China and abroad, were deeply dissatisfied with the Manchu Government. They saw one hope in the Dynasty. They hoped the young Emperor, who was beginning to break away from her tutelage and had a radical mind, might be persuaded to back the reformers. The Emperor hired the reformers as his advisers and started a swift reform within a hundred days. Had he worked slowly he might have succeeded in instituting the social and political reform. But this swiftness and sudden change caused a conflict in the life of the people, who raised a cry of alarm and disapproval. This movement was soon suppressed by the powerful Empress who had made her last effort to retain the old social institution and sweep off the Western influence by supporting the Boxer Rebellion. The result of which was, as usual, that China suffered more